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Entered

THE K O R A N;

COMMONLY CALLED

The Alcoran of Mohammed

Translated from the original Arabic.

WITH

EXPLANATORY NOTES,

TAKEN FROM THE

MOST APPROVED COMMENTATORS.

TO WHICH IS PREFIXED,

A PRELIMINARY DISCOURSE.

BY

GEORGE SALE,

GENT.

VOL. II.

A NEW EDITION.

Nulla falsa doctrina est, quæ non aliquid veri permisceat.

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CONTAINED IN THIS SECOND VOLUME.

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AL K O R A N.

CHAP. X.

Intituled, JONAS^a; revealed at MECCA.

In the name of the most merciful GOD.

AL R.^b These are the signs of the wise book. It is a strange thing unto the men of MECCA, that we have revealed our will unto a man from among them^c, saying, Denounce threats unto men if they believe not; and bear good tidings unto those who believe, that on the merit of their sincerity they have an interest with their LORD? The unbelievers say, This is manifest sorcery^d. Verily your LORD is GOD, who hath created the heavens and the earth in six days; and then ascended his throne, to take on himself the government of all things. There is no intercessor, but by his permission^e. This is GOD,

^a This prophet is mentioned towards the end of the chapter, p. 13.

^b See the Prelim. Disc. sect. III. p. 78, 79.

^c A man from among them.] And not one of the most powerful among them neither; so that the Koreish said it was a wonder GOD could find one no other messenger than the orphan pupil of Abu Taleb (1).

^d This is manifest sorcery.] Mean-

ing the Koran. According to the reading of some copies, the words may be rendered, This man (i. e. Mohammed) is no other than a manifest forcerer.

^e There is no intercessor but by his permission.] These words were recited to refute the foolish opinion of the idolatrous Meccans, who imagined their idols were intercessors with GOD for them.

your LORD; therefore serve him. Will ye not consider? Unto him shall ye all return, according to the certain promise of GOD: for he produceth a creature, and then causeth it to return again; that he may reward those who believe, and do that which is right, with equity. But as for the unbelievers, they shall drink boiling water, and they shall suffer a grievous punishment, for that they have disbelieved. It is he who hath ordained the sun to shine by day, and the moon for a light by night; and hath appointed her stations, that ye might know the number of years, and the computation of time. GOD hath not created this, but with truth. He explaineth his signs unto people who understand. Moreover in the vicissitude of night and day, and whatever GOD hath created in heaven and earth, are surely signs unto men who fear him. Verily they who hope not to meet us at the last day, and delight in this present life, and rest securely in the same, and who are negligent of our signs; their dwelling shall be hell-fire, for that which they have deserved. But as to those who believe, and work righteousness, their LORD will direct them because of their faith; they shall have rivers flowing through gardens of pleasure. Their prayer therein shall be, Praise be unto thee, O GOD! and their salutation^f therein shall be, Peace! and the end of their prayer shall be, Praise be unto GOD, the LORD of all creatures! If GOD should cause evil to hasten unto men, according to their desire of hastening good, verily their end hath been decreed. Wherefore we suffer those who hope not to meet us at the resurrection, to wander amazedly in their error. When evil befalleth a man, he prayeth unto us lying on his side, or sitting, or standing^g: but when we deliver him from his affliction, he continueth his former course of life, as though he had not called upon us to defend him against the evil which had befallen

^f Their salutation.] Either the mutual salutation of the blessed to one another, or that of the angels to the blessed.

^g Lying, or sitting, or standing.] i. e. in all postures, and at all times.

him.

him. Thus was that which the transgressors committed prepared for them. We have formerly destroyed the generations who were before you, O men of MECCA, when they had acted unjustly, and our apostles had come unto them with evident miracles, and they would not believe. Thus do we reward the wicked people. Afterwards we did cause you to succeed them in the earth; that we might see how ye would act. When our evident signs are recited unto them, they who hope not to meet us at the resurrection, say, Bring a different KORAN from this; or make some change therein. Answer, It is not fit for me, that I should change it at my pleasure: I follow that only which is revealed unto me. Verily I fear, if I should be disobedient unto my LORD, the punishment of the great day. Say, If GOD had so pleased, I had not read it unto you, neither had I taught you the same. I have already dwelt among you to the age of forty years^h, before I received it. Do ye not therefore understand? And who is more unjust than he who deviseth a lie against GOD, or accuseth his signs of falsehood? Surely the wicked shall not prosper. They worship besides GOD, that which can neither hurt them nor profit them; and they say, These are our intercessors with GODⁱ. Answer, Will ye tell GOD that which he knoweth not, neither in heaven nor in earth^k; Praise be unto him! and far be that from him, which they associate with him! Men were professors of one religion only^l, but they diffented

^h To the age of forty years.] For so old was Mohammed before he took upon him to be a prophet (1); during which time his fellow-citizens well knew that he had not applied himself to learning of any sort, nor frequented learned men, nor had ever exercised himself in composing verses, or orations, whereby he might acquire the art of rhetoric, or elegance of speech (2). A flagrant proof, says al Beidāwī, that this book

A 2

could be taught him by none but GOD.

ⁱ See the Prelim. Dif. sect. I. p. 10, &c.

^k Will ye tell GOD that which he knoweth not, &c.] viz. That he hath equals or companions either in heaven or on earth, since he acknowledgeth none?

^l Men were professors of one religion only, &c.] That is to say, the true religion, or Islām, which was generally

(1) See the Prelim. Dif. p. 56. ABULFED, vit. Moh. c. 7.

(2) See the Prelim. Dif. p. 35, &c.

disfented therefrom; and if a decree had not previously iflued from thy LORD, deferring their punifhment, verily the matter had been decided between them, concerning which they difagreed. They fay, Unlefs a fign be fent down unto him from his LORD, we will not believe. Answer, Verily that which is hidden is known only unto GOD: wait therefore the pleafure of GOD; and I alfo will wait with you. And when we caufed the men of MECCA to tafte mercy, after an affliction which had befallen them, behold, they devifed a ftratagem againft our figns^m. Say unto them, GOD is more fwift in executing a ftratagem than ye. Verily our meffengersⁿ write down that which ye deceitfully devife. It is he who hath given you conveniencies for travelling by land and by fea; fo that ye be in fhips, which fail with them, with a favourable wind, and they rejoice therein. And when a tempeftuous wind overtaketh them, and waves come upon them from every fide, and they think themfelves to be encompaffed with inevitable dangers; they call upon God, exhibiting the pure religion unto him^o, and faying, Verily, if thou deliver us from this peril, we will be of thofe who give thanks. But when he hath delivered them, behold, they behave themfelves infolently in the earth, without juftice. O men, Verily the violence which ye commit againft your own fouls, is for the enjoyment of this prefent life only; afterwards unto us fhall ye re-

generally profefled, as fome fay, till Abel was murdered, or, as others, till the days of Noah. Some fuppose the firft ages after the flood are here intended; others, the ftate of religion in Arabia, from the time of Abraham to that of Amru Ebn Lohai, the great introducer of idolatry into that country.

^m And when we caufed thofe of Mecca to tafte mercy after affliction, &c.] For it is faid that they were afflicted with a dearth for feven years, fo that they were very near

perifhing; but were no fooner relieved by God's fending them plenty, than they began again to charge Moham-med with impofture, and to ridicule his revelations (1).

ⁿ Our meffengers.] i. e. The guardian angels.

^o Exhibiting the pure religion unto him.] That is, applying themfelves to God only, and neglecting their idols; their fears directing them in fuch an extremity, to afk help of him only who could give it.

turn, and we will declare unto you that which ye have done. Verily the likeness of this present life is no other than as water, which we send down from heaven, and wherewith the productions of the earth are mixed, of which men eat, and cattle also, until the earth receive its vesture, and be adorned with various plants: the inhabitants thereof imagine that they have power over the same; but our command cometh unto it by night, or by day, and we render it as though it had been mowen, as though it had not yesterday abounded with fruits. Thus do we explain our signs unto people who consider. God inviteth unto the dwelling of peace^p, and directeth whom he pleaseth into the right way. They who do right shall receive a most excellent reward, and a superabundant addition^q; neither blackness^r, nor shame shall cover their faces. These shall be the inhabitants of paradise, they shall continue therein for ever. But they who commit evil shall receive the reward of evil, equal thereunto^s, and they shall be covered with shame, (for they shall have no protector against God,) as though their faces were covered with the profound darkness of the night. These shall be the inhabitants of hell-fire; they shall remain therein for ever. On the day of the resurrection we will gather them all together; then will we say unto the idolaters, Get ye to your place, ye and your companions^t: and we will separate them from one another; and their companions shall say unto them, Ye did not worship us^u, and God is a sufficient witness between us and you;

^p Unto the dwelling of peace.] viz. Paradise.

^q And a superabundant addition.] For their reward will vastly exceed the merit of their good works. Al Ghazali supposes this additional recompense will be the beatific vision (1).

^r See the Prelim. Dis. p. 114, &c.

^s Equal thereunto.] i. e. Though the blessed will be rewarded beyond

their deserts, yet God will not punish any beyond their demerits, but treat them with the exactest justice.

^t And your companions.] That is, your idols, or the companions which ye attributed unto God.

^u Ye did not worship us.] But ye really worshipped your own lusts; and were seduced to idolatry, not by us, but by your own superstitious

you; neither did we mind your worshipping of us. There shall every soul experience^w that which it shall have sent before it^x, and they shall be brought before God, their true LORD; and the false deities which they vainly imagined, shall disappear from before them. Say, Who provideth you food from heaven and earth? or who hath the absolute power over the hearing and the sight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living? and who governeth all things? They will surely answer, God. Say, Will ye not therefore fear him? This is therefore God, your true LORD: and what remaineth there after truth, except error? How therefore are ye turned aside from the truth? Thus is the word of thy LORD verified upon them who do wickedly; that they believe not. Say, Is there any of your companions who produceth a creature, and then causeth it to return unto himself? Say, God produceth a creature, and then causeth it to return unto himself. How therefore are ye turned aside from his worship? Say, Is there any of your companions who directeth unto the truth? Say, God directeth unto the truth. Whether is he therefore, who directeth unto the truth, more worthy to be followed; or he who directeth not, unless he be directed? What aileth you therefore, that ye judge as ye do? And the greater part of them follow an uncertain opinion only; but a mere opinion attaineth not unto any truth. Verily God knoweth that which they do. This KORAN could not have been composed by any except God; but it is a confirmation of that which was revealed before it, and an explanation of the scripture; there is no doubt thereof; sent down from the LORD of all

tious fancies. It is pretended, that God will, at the last day, enable the idols to speak, and that they will thus reproach their worshippers, instead of interceding for them, as they hoped. Some suppose the angels, who were also objects of the

• worship of the Pagan Arabs, are particularly intended in this place.

^w Shall experience.] Some copies, instead of Tablu, read Tatlu, i. e. shall follow or meditate upon.

^x See chap. 2. p. 19 note P.

creatures.

creatures. Will they say, MOHAMMED hath forged it? Answer, Bring therefore a chapter like unto it; and call whom ye may to your assistance, besides GOD, if ye speak truth. But they have charged that with falsehood, the knowledge whereof they do not comprehend, neither hath the interpretation thereof come unto them. In the same manner did those who were before them, accuse their prophets of imposture; but behold, what was the end of the unjust. There are some of them who believe therein; and there are some of them who believe not therein^y: and thy LORD well knoweth the corrupt doers. If they accuse thee of imposture, say, I have my work, and ye have your work; ye shall be clear of that which I do, and I will be clear of that which ye do. There are some of them who hearken unto thee; but wilt thou make the deaf to hear, although they do not understand? And there are some of them who look at thee; but wilt thou direct the blind, although they see not^z? Verily, GOD will not deal unjustly with men in any respect: but men deal unjustly with their own souls^a. On a certain day he will gather them together, as though they had not tarried^b above an hour of a day: they shall know one another^c.
Then

^y There are some of them who believe therein, &c.] i. e. There are some of them who are inwardly well satisfied of the truth of thy doctrine, though they are so wicked as to oppose it; and there are others of them who believe it not, through prejudice and want of consideration. Or the passage may be understood in the future tense, of some who should afterwards believe, and repent, and of others who should die infidels (1).

^z There are some of them who hearken unto thee; but wilt thou make the deaf to hear, &c.] These words were revealed on account of certain Meccans, who seemed to attend while Mohammed read the Ko-

rân to them, or instructed them in any point of religion, but yet were as far from being convinced or edified, as if they had not heard him at all (2).

^a GOD will not deal unjustly with a; but they deal unjustly with their own souls.] For GOD deprives a not of their senses, or understanding: but they corrupt and make ill use of them.

^b As though they had not tarried.] Either in the world, or in the grave.

^c They shall know one another.] As if it were but a little while since they parted. But this will happen during the first moments only of the resurrection; for afterwards the terror of the day will disturb and

Then shall they perish who have denied the meeting of God; and were not rightly directed. Whether we cause thee to see a part of the punishment wherewith we have threatened them, or whether we cause thee to die before thou see it; unto us shall they return: then shall God be witness of that which they do. Unto every nation hath an apostle been sent: and when their apostle came, the matter was decided between them with equity^d; and they were not treated unjustly. The unbelievers say, When will this threatening be made good, if ye speak truth? Answer, I am able neither to procure advantage unto myself, nor to avert mischief from me, but as God pleaseth. Unto every nation is a fixed term decreed; when their term therefore is expired, they shall not have respite for an hour, neither shall their punishment be anticipated. Say, Tell me; if the punishment of GOD overtake you by night, or by day, what part thereof will the ungodly wish to be hastened? When it falleth on you, do ye then believe it? Now do ye believe, and wish it far from you, when as ye formerly desired it should be hastened? Then shall it be said unto the wicked, Taste ye the punishment of eternity; would ye receive other than the reward of that which ye have wrought? They will desire to know of thee, whether this be true. Answer, Yea, by my LORD, it is certainly true; neither shall ye weaken GOD's power, so as to escape it. Verily, if every soul which hath acted wickedly had whatever is on the earth, it would willingly redeem itself therewith at the last day. Yet they will conceal their repentance^e, after they shall have seen the punish-

take from them all knowledge of one another (1).

^d The matter was decided between them with equity.] By delivering the prophet, and those who believed on him, and destroying the obstinate infidels.

^e They will conceal their repentance.] To hide their shame and

regret (2); or because their surprise and astonishment will deprive them of the use of speech (3). Some, however, understand the verb which is here rendered, Will conceal, in the contrary signification, which it sometimes bears; and then it must be translated, They will openly declare their repentance, &c.

(1) AL BEIDAWI.

(2) JALLALO'DDIN.

(3) AL BEIDAWI.

ment: and the matter shall be decided between them with equity; and they shall not be unjustly treated. Doth not whatsoever is in heaven and on earth belong unto God? Is not the promise of God true? But the greater part of them know it not. He giveth life, and he causeth to die; and unto him shall ye all return. O men, now hath an admonition come unto you from your LORD, and a remedy for the doubts which are in your breasts; and a direction, and mercy unto the true believers. Say, Through the grace of God, and his mercy: therein therefore let them rejoice: this will be better than what they heap together of worldly riches. Say, Tell me; of that which God hath sent down unto you for food, have ye declared part to be lawful, and other part to be unlawful? Say, Hath God permitted you to make this distinction? or do ye devise a lie concerning God? But what will be the opinion of those who devise a lie concerning God, on the day of the resurrection? Verily God is endued with beneficence towards mankind; but the greater part of them do not give thanks. Thou shalt be engaged in no business, neither shalt thou be employed in meditating on any passage of the KORAN; nor shall ye do any action, but we will be witnesses over you, when ye are employed therein. Nor is so much as the weight of an ant^a hidden from thy LORD in earth or in heaven: neither is there any thing lesser than that, or greater, but it is written in the perspicuous book^b. Are not the friends of God, the persons on whom no fear shall come, and who shall not be grieved? They who believe and fear GOD, shall receive good tidings in this life, and in that which is to come. There is no change in the words of God. This shall be great felicity. Let not their discourse^c grieve thee; for all might belongeth unto God: he both heareth

^f See chap. 6. ^a See chap. 4.

^b The perspicuous book.] The preserved table, wherein God's decrees are recorded.

^c Their discourse.] viz. The impious and rebellious talk of the infidels.

and knoweth. Is not whoever dwelleth in heaven and on earth, subject unto GOD? What therefore do they follow, who invoke idols, besides GOD? They follow nothing but a vain opinion; and they only utter lies. It is he who hath ordained the night for you, that ye may take your rest therein, and the clear day for labour: verily herein are signs unto people who hearken. They say, GOD hath begotten children: GOD forbid! He is self-sufficient. Unto him belongeth whatsoever is in heaven and on earth: ye have no demonstrative proof of this. Do ye speak of GOD that which ye know not? Say, Verily they who imagine a lie concerning GOD, shall not prosper. They may enjoy a provision in this world; but afterwards unto us shall they return, and we will then cause them to taste a grievous punishment, for that they were unbelievers. Rehearse unto them the history of NOAH^k: when he said unto his people, O my people, if my standing forth among you, and my warning you of the signs of GOD, be grievous unto you; in GOD do I put my trust. Therefore lay your design against me, and assemble your false gods; but let not your design be carried on by you in the dark: then come forth against me, and delay not. And if ye turn aside from my admonitions, I ask not any reward of you for the same^l; I expect my reward from GOD alone, and I am commanded to be one of those who are resigned unto him. But they accused him of imposture; wherefore we delivered him, and those that were with him in the ark, and we caused them to survive the flood, but we drowned those who charged our signs with falsehood. Behold therefore, what was the end of those who were warned by NOAH. Then did we send after him, apostles unto their respective people^m, and they came unto them with evident demonstrations: yet they were not disposed

^k See chap. vii.

^l I ask not any reward, &c.] Therefore ye cannot excuse yourselves, by saying that I am burthenome to you.

^m We sent, after him, apostles unto their respective people.] As Hüd, Sâleh, Abraham, Lot, and Shoaib, to those of Ad, Thamüd, Babel, Sodom, and Midian.

to believe in that which they had before rejected as false. Thus do we seal up the hearts of the transgressors. Then did we send, after them, MOSES and AARON unto PHARAOH, and his princes, with our signs^a: but they behaved proudly, and were a wicked people. And when the truth from us had come unto them, they said, Verily this is manifest sorcery. MOSES said unto them, Do ye speak this of the truth, after it hath come unto you? Is this sorcery? but forcerers shall not prosper. They said, Art thou come unto us to turn us aside from that religion which we found our fathers practise; and that ye too may have the command in the land? But we do not believe you. And PHARAOH said, Bring unto me every expert magician. And when the magicians were come, MOSES said unto them, Cast down that which ye are about to cast down. And when they had cast down their rods and cords, MOSES said unto them, The enchantment which ye have performed, shall God surely render vain: for God prospereth not the work of the wicked doers. And God will verify the truth of his words, although the wicked be averse thereto. And there believed not any on MOSES, except a generation of his people^b, for fear of PHARAOH and of his princes, lest he should afflict them. And PHARAOH was lifted up with pride in the earth, and was surely one of the transgressors. And MOSES said, O my people, if ye believe in God, put your trust in him, if ye be resigned to his will. They answered, We put our trust in God: O LORD, suffer us not to be afflicted by unjust people; but deliver us through thy mercy, from the unbelieving people. And we spake by inspiration unto MOSES and his brother, saying,

^a See chap. vii.

^b Except a generation of his people.] For when he first began to preach, a few of the younger Israelites only believed on him; the others not

giving ear to him, for fear of the king. But some suppose the pronoun, *his*, refers to Pharaoh, and that these were certain Egyptians, who, together with his wife Alia, believed on Moses (1).

Provide habitations for your people in EGYPT, and make your houses a place of worship^p, and be constant at prayer; and bear good news unto the true believers. And MOSES said, O LORD, verily thou hast given unto PHARAOH and his people pompous ornaments^q, and riches in this present life, O LORD, that they may be seduced from thy way: O LORD, bring their riches to nought, and harden their hearts; that they may not believe, until they see their grievous punishment. GOD said, Your petition is heard^r: be ye upright therefore^s, and follow not the way of those who are ignorant. And we caused the children of ISRAEL to pass through the sea; and PHARAOH and his army followed them in a violent and hostile manner; until, when he was drowning, he said, I believe that there is no God but he on whom the children of ISRAEL believe; and I am one of the resigned^t. Now dost thou believe when thou hast been hitherto rebellious, and one of the wicked doers? This day will we raise thy body^u from the bottom

^p A place of worship.] So Jallalo'ddin expounds the original word *Kebla*, which properly signifies that place or quarter towards which one prays. Wherefore al Zamakhshari supposes, that the Israelites are here ordered to dispose their oratories in such a manner, that, when they prayed, their faces might be turned towards Mecca; which he imagines was the *Kebla* of Moses, as it is that of the Mohammedans. The former commentator adds, that Pharaoh had forbidden the Israelites to pray to God; for which reason they were obliged to perform that duty privately in their houses.

^q Ornaments.] As magnificent apparel, chariots, and the like.

^r Your petition is heard.] The pronoun is in the dual number; the antecedent being Moses and Aaron. The commentators say, that in consequence of this prayer, all the trea-

sures of Egypt were turned into stones (1).

^s Be ye upright.] Or, as al Beidâwi interprets it, Be ye constant and steady in preaching to the people. The Mohammedans pretend that Moses continued in Egypt no less than forty years, after he had first published his mission; which cannot be reconciled to scripture.

^t I believe that there is no God but he, &c.] These words, it is said, Pharaoh repeated often in his extremity, that he might be heard. But his repentance came too late; for Gabriel soon stopped his mouth with mud, lest he should obtain mercy; reproaching him at the same time in the words which follow.

^u We will raise thy dead body, &c.] Some of the children of Israel doubting whether Pharaoh was really drowned, Gabriel, by God's com-

bottom of the sea, that thou mayest be a sign unto those who shall be after thee; and verily a great number of men are negligent of our signs. And we prepared for the children of ISRAEL an established dwelling in the land of CANAAN, and we provided good things for their sustenance: and they differed not in point of religion, until knowledge had come unto them^w; verily thy LORD will judge between them on the day of resurrection, concerning that wherein they disagreed. If thou art in a doubt concerning any part of that which we have sent down unto thee^x, ask them who have read the book of the law before thee. Now hath the truth come unto thee from thy LORD; be not therefore one of those who doubt: neither be thou one of those who charge the signs of GOD with falsehood, lest thou become one of those who perish. Verily those against whom the word of thy LORD is decreed, shall not believe, although there come unto them every kind of miracle; until they see the grievous punishment prepared for them. And if it were not so, some city, among the many which have been destroyed, would have believed; and the faith of its inhabitants would have been of advantage unto them: but none of them believed, before the execution of their sentence, except the people of JONAS^y. When they believed, we delivered them from

mand, caused his naked corpse to swim to shore, that they might see it (1). The word here translated Body, signifying also a coat of mail, some imagine the meaning to be, that his corpse floated armed with his coat of mail, which they tell us was of gold, by which they knew that it was he.

^w Until after knowledge had come unto them.] i. e. After the law had been revealed, and published by Moses.

^x Concerning that which we have sent down unto thee] That is, con-

cerning the truth of the histories which are here related. The commentators doubt whether the person here spoken to, be Mohammed himself, or his auditor.

^y The people of Jonas.] Viz. The inhabitants of Ninive, which stood on or near the place where al Mawfel now stands. This people having corrupted themselves with idolatry, Jonas, the son of Mattai, (or Amittai, which the Mohammedans suppose to be the name of his mother,) an Israelite of the tribe of Benjamin, was sent by GOD to preach

from the punishment of shame in this world, and suffered them to enjoy their lives and possessions for a time*. But if thy LORD had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers? No soul can believe, but by the permission of GOD: and he shall pour out his indignation on those who will not understand. Say, Consider whatever is in heaven and on earth: but signs are of no avail, neither preachers unto people who will not believe. Do they therefore expect any other than some terrible judgment, like unto the judgments which have fallen on those who have gone before them? Say, Wait ye the issue; and I also will wait with you: then will we deliver our apostles and those who believe. Thus is it a justice due from us, that we should deliver the true believers. Say, O men of MECCA, if ye be in doubt concerning my religion, verily I worship not the idols which ye worship, besides GOD; but I worship GOD, who will cause you to die: and I am commanded to be one of the true believers. And it was said unto me, Set thy face towards the true religion, and be orthodox; and by no means be one of those who attribute companions unto GOD; neither invoke, besides GOD, that which can neither profit thee nor hurt thee: for if thou do, thou wilt then certainly become one of the unjust. If GOD afflict

preach to and reclaim them. When he first began to exhort them to repentance, instead of hearkening to him, they used him very ill, so that he was obliged to leave the city, threatening them, at his departure, that they should be destroyed within three days, or, as others say, within forty (1). But when the time drew near, and they saw the heavens overcast with a black cloud, which shot forth fire, and filled the air with smoke, and hung directly over their city, they

were in a terrible consternation, and getting into the fields, with their families and cattle, they put on sackcloth, and humbled themselves before GOD, calling aloud for pardon, and sincerely repenting of their past wickedness. Whereupon GOD was pleased to forgive them, and the storm blew over (2).

* For a time.] i. e. Until they died according to the ordinary course of nature.

(1) See Jonah iii. 4.
See chap. 21 and 37.

(2) AL BEIDAWI, JALLALO'DDIN, ABULFED.

thee with hurt, there is none who can relieve thee from it, except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on such of his servants as he pleaseth; and he is gracious and merciful. Say, O men, now hath the truth come unto you from your LORD. He therefore who shall be directed, will be directed to the advantage of his own soul; but he who shall err, will err only against the same. I am no guardian over you. Do thou, O prophet, follow that which is revealed unto thee: and persevere with patience, until God shall judge; for he is the best judge.

C H A P. XI.

Intituled, HUD^a; revealed at MECCA.

In the name of the most merciful God.

AL. R.^b This book, the verses whereof are guarded against corruption^c, and are also distinctly explained^d, is a revelation from the wise, the knowing GOD; that ye serve not any other than GOD;

^a The story of which prophet is repeated in this chapter.

^b See the Prelim. Dif. p. 78, &c.

^c The verses whereof are guarded against corruption.] According to the various senses which the verb Ohkimat, in the original, may bear, the commentators suggest as many different interpretations. Some suppose the meaning to be, according to our version, that the Korân is not liable to be corrupted (1), as the law and the gospel have been, in the opinion of the Mohammedans: others, that every verse in this particular chapter is in full force, and not one of them abrogated: others, that the verses of the Korân are dis-

posed in a clear and perspicuous method, or contain evident and demonstrative arguments; and others, that they comprise judicial declarations to regulate both faith and practice (2).

^d And are also distinctly explained.] The signification of the verb Fossilat, which is here used, being also ambiguous, the meaning of this passage is supposed to be, either that the verses are distinctly proposed or expressed in a clear manner; or that the subject matter of the whole may be distinguished or divided into laws, monitions, and examples; or else that the verses were revealed by parcels (3).

(1) See the Prelim. Dif. p. 98, 99.
Al ZAMAKHSHARI, &c.

(2) Al BEIDAWI, JALLALO'DDIN,
(3) Idem.

(verily I am a denouncer of threats, and a bearer of good tidings unto you from him;) and that ye ask pardon of your LORD, and then be turned unto him. He will cause you to enjoy a plentiful provision, until a prefixed time: and unto every one that hath merit by good works, will he give his abundant reward. But if ye turn back, verily I fear for you the punishment of the great day: unto GOD shall ye return; and he is almighty. Do they not double the folds of their breasts^e, that they may conceal their designs from him? When they cover themselves with their garments, doth not he know that which they conceal, and that which they discover? For he knoweth the innermost parts of the breasts of men^f.

XII. * There is no creature which creepeth on the earth, but GOD provideth its food; and he knoweth the place of its retreat, and where it is laid up^g. The whole is written in the perspicuous book of his decrees. It is he who hath created the heavens and the earth in six days, (but his throne was above the waters before the creation thereof^h,) that he might prove you, and see which of you would excel in works. If thou say, Ye shall surely be raised again;

^e Do they not double the folds of their breasts?] Or, as it may be translated, Do they not turn away their breasts, &c.

^f This passage was occasioned by the words of certain of the idolaters, who said to one another, When we let down our curtains, (such as the women use in the east to screen themselves from the sight of the men, when they happen to be in the room,) and wrap ourselves up in our garments, and fold up our breasts, to conceal our malice against Mohammed, how should he come to the knowledge of it? Some suppose the passage relates to certain hypocritical Moslems; but this opinion is generally rejected, because the verse was revealed at Mecca, and the birth of hypocrisy among the Mohammedans happened not till after the Hejra.

^g The place of its retreat, and where it is laid up.] i. e. Both during its life, and after its death; or the repository of every animal before its birth, in the loins and wombs of the parents.

^h But his throne was above the waters, before the creation thereof.] For the Mohammedans suppose this throne, and the waters whereon it stands, which waters they imagine are supported by a spirit or wind, were, with some other things, created before the heavens and earth. This fancy they borrowed from the Jews, who also say, that the throne of glory then stood in the air, and was borne on the face of the waters by the breath of GOD's mouth (1).

(1) RASHI, ad Genes. i. 2. V. RELLAND. de relig. Moh. p. 50, &c.

after death; the unbelievers will say, This is nothing but manifest forcery. And verily if we defer their punishment unto a determined season, they will say, What hindereth it from falling on us? Will it not come upon them on a day, wherein there shall be none to avert it from them; and that which they scoffed at shall encompass them? Verily, if we cause man to taste mercy from us, and afterwards take it away from him; he will surely become desperate¹, and ungrateful. And if we cause him to taste favour, after an affliction hath befallen him, he will surely say, The evils which I suffered are passed from me; and he will become joyful and insolent: except those who persevere with patience, and do that which is right; they shall receive pardon, and a great reward. Peradventure thou wilt omit to publish part of that which hath been revealed unto thee, and thy breast will become straitened, lest they say, Unless a treasure be sent down unto him, or an angel come with him, to bear witness unto him, we will not believe. Verily thou art a preacher only; and God is the governor of all things. Will they say, He hath forged the KORAN? Answer, Bring therefore ten chapters^k like unto it, forged by yourselves; and call on whomsoever ye may to assist you, except God, if ye speak truth. But if they whom ye call to your assistance hear you not; know that this book hath been revealed by the knowledge of God only^l, and that there is no God but he. Will ye therefore become Moslems? Whoso chooseth the present life, and the pomp thereof, unto them will we give the recompense of their

¹ Desperate.] Casting aside all hopes of the divine favour, for want of patience and trust in God.

^k Ten chapters.] This was the number which he first challenged them to compose; but they not being able to do it, he made the matter still easier, challenging them to produce a single

chapter only (1), comparable to the Koran in doctrine and eloquence.

^l By the knowledge of God only.] Or containing several passages wrapped up in dark and mysterious expressions, which can proceed from, and are perfectly comprehended by, none but God (2).

(1) See chap. ii. and chap. x.

(2) See chap. xii. p. 35.

works therein, and the same shall not be diminished unto them. These are they for whom no other reward is prepared in the next life, except the fire of hell: that which they have done in this life shall perish; and that which they have wrought shall be vain. Shall he therefore be compared with them, who followeth the evident declaration of his LORD, and whom a witness from him^m attendeth, preceded by the book of MOSESⁿ, which was revealed for a guide, and out of mercy to mankind? These believe in the KORAN: but whosoever of the confederate infidels believeth not therein, is threatned with the fire of hell, which threat shall certainly be executed: be not therefore in a doubt concerning it; for it is the truth from thy LORD; but the greater part of men will not believe. Who is more unjust than he who imagineth a lie concerning GOD? They shall be set before their LORD at the day of judgment, and the witnesses^o shall say, These are they who devised lies against their LORD. Shall not the curse of GOD fall on the unjust; who turn men aside from the way of GOD, and seek to render it crooked, and who believe not in the life to come? These were not able to prevail against GOD on earth, so as to escape punishment; neither had they any protectors besides GOD: their punishment shall be doubled unto them^p. They could not hear, neither did they see. These are they who have lost their souls; and the idols which they falsely imagined, have abandoned them. There is no doubt but they shall be most miserable in the world to come. But as for those who believe, and do good works, and humble themselves before their LORD, they shall be the inhabitants of paradise; they shall remain therein for ever. The similitude of the two parties^q is as the blind and the deaf, and as he

^m A witness from him.] viz. The Koran; or, as others suppose, the angel Gabriel.

ⁿ Preceded by the book of Moses.] Which bears testimony thereto

^o The witnesses.] That is, The angels, and prophets, and their own

members.

^p Their punishment shall be doubled.] For they shall be punished both in this life, and in the next.

^q Of the two parties.] i. e. The believers and the infidels.

who seeth and heareth: shall they be compared as equal? Will ye not therefore consider? We formerly sent NOAH^r unto his people; and he said, Verily I am a public preacher unto you; that ye worship God alone: verily I fear for you the punishment of the terrible day. But the chiefs of his people, who believed not, answered, We see thee to be no other than a man like unto us; and we do not see that any follow thee, except those who are the most abject among us, who have believed on thee by a rash judgment^s, neither do we perceive any excellence in you above us: but we esteem you to be liars. NOAH said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself, which is hidden from you, do we compel you to receive the same, in case ye be averse thereto? O my people, I ask not of you any riches, for my preaching unto you: my reward is with God alone. I will not drive away those who have believed^t: verily they shall meet their LORD at the resurrection; but I perceive that ye are ignorant men. O my people, who shall assist me against God, if I drive them away? Will ye not therefore consider? I say not unto you, The treasures of God are in my power; neither do I say, I know the secrets of GOD: neither do I say, Verily I am an angel^u; neither do I say of those whom your eyes do condemn, God will by no means bestow good on them; (God best knoweth that which is in their souls;) for then should I certainly be one of the unjust. They answered, O, NOAH, thou hast already disputed with us, and hast multiplied disputes with us; now therefore do thou bring that punishment upon us, wherewith thou hast threatened us, if thou speakest truth.

^r See chap. 7.

^s By a rash judgment.] For want of mature consideration, and moved by the first impulse of their fancy.

^t I will not drive away those who have believed.] For this they asked

him to do, because they were poor mean people. The same thing the Koreish demanded of Mohammed, but he was forbidden to comply with their request (1).

^u See chap. 6.

(1) See chap. 6.

NOAH said, Verily GOD alone shall bring it upon you, if he pleaseth; and ye shall not prevail against him, so as to escape the same. Neither shall my counsel profit you, although I endeavour to counsel you aright; if GOD shall please to lead you into error. He is your LORD, and unto him shall ye return. Will the MECCANS say, MOHAMMED hath forged the KORAN? Answer, If I have forged it, on me be my guilt; and let me be clear of that which ye are guilty of. And it was revealed unto NOAH, saying, Verily none of thy people shall believe, except he who hath already believed: be not therefore grieved for that which they are doing. But make an ark in our presence, according to the form and dimensions which we have revealed unto thee: and speak not unto me in behalf of those who have acted unjustly; for they are doomed to be drowned. And he built the ark; and so often as a company of his people passed by him, they derided him*: but he said, Though ye scoff at us now, we will scoff at you hereafter, as ye scoff at us; and ye shall surely know on whom a punishment shall be inflicted, which shall cover him with shame, and on whom a lasting punishment shall fall. Thus were they employed until our sentence was put in execution, and the oven poured forth water^x. And we said unto NOAH, Carry into

* They derided him.] For building a vessel in an inland country, and so far from the sea; and for that he was turned carpenter, after he had set up for a prophet (1).

^x And the oven poured forth water.] Or, as the original literally signifies, boiled over; which is consonant to what the Rabbins say, that the waters of the deluge were boiling hot.

This oven was, as some say, at Cûfa, in a spot whereupon a mosque now stands; or, as others rather think, in a certain place in India,

or else at Ain Warda, in Mesopotamia (2); and its exundation was the sign by which Noah knew the flood was coming (3). Some pretend that it was the same oven which Eve made use of to bake her bread in, being of a form different from those we use, having the mouth in the upper part, and that it descended from patriarch to patriarch, till it came to Noah (4). It is remarkable that Mohammed, in all probability, borrowed this circumstance from the Persian Magi, who also fancied that the first waters

(1) AL BEIDAWI. (2) Idem.
(4) V. D'HERBELOT, Bibl. Orient. art. Noah.

(3) JALLALO'DDIN, &c

into the ark of every species of animals one pair^y, and thy family^z, (except him on whom a previous sentence of destruction hath passed^a,) and those who believe^b. But there believed not with him, except a few^c. And NOAH said, Embark thereon, in the name of GOD; while it moveth forward, and while it standeth still^d; for my LORD is gracious and merciful.

ters of the deluge gushed out of the oven of a certain old woman, named Zala Cûfa (1).

But the word Tannûr, which is here translated Oven, also signifying the superficies of the earth, or a place whence waters spring forth, or where they are collected, some suppose it means no more in this passage, than the spot or fissure whence the first eruption of waters brake forth.

^y One pair.] Or, as the words may also be rendered, and some commentators think they ought, two pair, that is, two males, and two females, of each species; wherein they partly agree with divers Jewish and Christian writers (2), who, from the Hebrew expression, seven and seven, and two and two, the male and his female (3), suppose there went into the ark fourteen pair of every clean, and two pair of every unclean, species. There is a tradition that GOD gathered together unto Noah, all sorts of beasts, birds, and other animals, (it being indeed difficult to conceive how he should come by them all, without some supernatural assistance,) and that as he laid hold on them, his right-hand constantly fell on the male, and his left on the female (4).

^z Thy family.] Namely, thy wife; and thy sons, and their wives (5).

^a Except him on whom a previous sentence of destruction hath passed.]

This was an unbelieving son of Noah (6), named Canaan (7), or Yam (8); though others say he was not the son of Noah, but his grandson by his son Ham, or his wife's son by another husband: nay, some pretend he was related to him no farther than by having been educated and brought up in his house (9). The best commentators add, that Noah's wife, named Wâila, who was an infidel, was also comprehended in this exception, and perished with her son (10).

^b And those who believe.] Noah's family being mentioned before, it is supposed that by these words are intended the other believers, who were his proselytes, but not of his family: whence the common opinion among the Mohammedans, of a greater number than eight being saved in the ark seems to have taken its rise (11).

^c There believed not with him except a few.] Viz. his other wife, who was a true believer, his three sons, Shem, Ham, and Japhet, and their wives, and seventy-two persons more (12).

^d Embark thereon in the name of GOD, while it moveth forward, and while it standeth still.] That is, omit no opportunity of getting on board. According to a different reading, the latter words may be rendered, Who shall cause it to move

(1) V. HYDE de rel. vet. Perfar. and LORD's account of the relig. of the Perses, p. 9. (2) ABEN EZRA, JUSTIN MARTYR, ORIGEN, &c. (3) Genes. vii. 2. (4) JALLALO'DDIN. (5) AL BEIDAWI. (6) YAHYA. (7) JALLALO'DDIN, AL BEIDAWI. (8) EBN SHOHNAH. (9) AL ZAMAKHSHARI. V. D'HERBEL. Bibl. Orient. p. 676. (10) JALLALO'DDIN, AL ZAMAKHSHARI, AL BEIDAWI. (11) See chap. vii. (12) See ibid.

ciful. And the ark swam with them between waves like mountains^c: and NOAH called up to his son^f, who was separated from him, saying, Embark with us, my son, and stay not with the unbelievers. He answered, I will get on a mountain, which will secure me from the water. NOAH replied, There is no security this day from the decree of God, except for him on whom he shall have mercy. And a wave passed between them, and he became one of those who were drowned. And it was said, O earth, swallow up thy waters; and thou, O heaven, withhold thy rain. And immediately the water abated, and the decree was fulfilled, and the ark rested on the mountain AL JUDI^g; and it was said, Away with the

forward, and to stop, as there shall be occasion. The commentators tell us, that the ark moved forwards, or stood still, as Noah would have it, on his pronouncing only the words, In the name of God (11).

It is to be observed, that the more judicious commentators make the dimensions of the ark to be the same with those assigned by Moses (2; notwithstanding others have enlarged them most extravagantly (3; as some Christian writers (4) have also done. They likewise tell us that Noah was two years in building the ark, which was framed of Indian plane tree (5); that it was divided into three stories, of which the lower was designed for the beasts, the middle one for the men and women, and the upper for the birds (6); and that the men were separated from the women by the body of Adam, which Noah had taken into the ark (7). This last

is a tradition of the eastern Christians (8, some of whom pretended that the matrimonial duty was suspended and suspended during the time Noah and his family were in the ark (9); though Ham has been accused of not observing continency on that occasion, his wife, it seems, bringing forth Canaan in the very ark (10).

^c Between waves like mountains.] The waters prevailing fifteen cubits above the mountains (11).

^f See above note^a.

^g And the ark rested upon the mountain Al Judi.] This mountain is one of those which divide Armenia, on the south, from Mesopotamia, and that part of Assyria which is inhabited by the Cuids, from whom the mountains took the name of Cardu, or Gardu, by the Greeks turned into Gordyxi, and other names (12). Mount Al Judi (which name seems to be a corruption, though it be

con-

(1) AL BEIDAWI, &c.

in Alcor. p. 340.

Arca Noe. c. 8.

EUTYCH. p. 34.

(7) YAHYA.

part. 1. c. 14. EUTYCH. ubi sup.

(9) AMBROS. de Noa & Arca, c. 21.

Patriarch. v. 1. p. 409.

Phaleg. l. 1. c. 3.

(2) Idem, &c.

(3) YAHYA. V. MARRACC.

(4) ORIGEN. cont. Cels. l. 4 V. KIRCHER. de

(5) AL BEIDAWI. V. D'HERBEL. p. 675. &

(6) AL BEIDAWI, V. EUTYCH. annal. p. 34.

(8) JACOB. EDESSINUS, apud Barcepham de parad.

(9) AMBROS. de Noa & Arca, c. 21.

(10) V. HUIDEGGER. Hist.

(11) AL BEIDAWI.

(12) SEC BOCHART.

the ungodly people! And NOAH called upon his LORD, and said, O LORD, verily my son is of my family; and thy promise is true^b: for thou art the most just of those who exercise judgment. GOD answered, O NOAH, verily he is not of thy family^c: this intercession of thine for him, is not a righteous work^k. Ask not of me therefore that wherein thou

constantly so written by the Arabs, for Jördi, or Giordi) is also called Thamanin (1), probably from a town at the foot of it (2), so named from the number of persons saved in the ark, the word Thamanin signifying eighty, and overlooks the country of Diyâr Rabiâh, near the cities of Mawfel, Forda, and Jazirat Ebn Omar, which last place one affirms to be but four miles from the place of the ark, and says that a Mohammedan temple was built there with the remains of that vessel, by the Khalîf Omar Ebn Abd'alazîz, whom he by mistake calls Omar Ebn al Khattâb (3).

The tradition which affirms the ark to have rested on these mountains must have been very ancient, since it is the tradition of the Chaldeans themselves (4). The Chaldee paraphrasts consent to their opinion (5), which obtained very much formerly, especially among the eastern Christians (6). To confirm it, we are told, that the remainders of the ark were to be seen on the Goidyæan mountains. Berofus and Abydenus both declare there was such a report in their time (7): the first observing that several of the inhabitants thereabouts scraped the pitch off the planks as a rarity, and carried it about them for an amulet: and the latter saying, that they used the wood of the vessel against

many diseases with wonderful success. The relics of the ark were also to be seen here in the time of Epiphanius, if we may believe him (8). And we are told the emperor Heraclius went from the town of Thamanin up to the mountain Al Jûdi, and saw the place of the ark (9). There was also formerly a famous monastery, called the monastery of the ark, upon some of these mountains, where the Nestorians used to celebrate a feast-day on the spot where they supposed the ark rested: but in the year of Christ 770, that monastery was destroyed by lightning, with the church, and a numerous congregation in it (10). Since which time it seems the credit of this tradition hath declined, and given place to another, which obtains at present, and according to which the ark rested on mount Mafis, in Armenia, called by the Turks, Ağur dagh, or the heavy or great mountain, and situate about twelve leagues south-east of Erivan (11).

^b Thy promise is true.] Noah here challenges God's promise, that he would save his family.

^c He is not of thy family.] Being cut off from it on account of his infidelity.

^k According to a different reading, this passage may be rendered, for he hath acted unrighteously.

(1) Geogr. Nub. p. 202.

(2) V. D'HÉREL. Bibl. Orient. p. 404

& 676. & AGATHIAM, l. 14. p. 135.

(3) BENJAMIN Tuler. p. 61.

(4) BEROSUS, apud Joseph. Antiq. l. 1. c. 4.

(5) ONKFIOS & JO-

NATHAN, in Genes. viii. 4.

(6) V. EUTYCH. Annal. p. 41.

(7) BE-

ROSUS, apud Joseph. ubi sup. ABYDENUS, apud Euseb. Præp. Ev. l. 9.

c. 4. (8) EPIPH. Hæres. 18.

(9) ELMACIN. l. 1. c. 1.

(10) V.

CHRONIC. DIONYSII patriarch. Jacobitar. apud Asserian. Bibl. Orient. T.

2. p. 113. (11) AL BEIDAWI.

hast no knowledge: I admonish thee, that thou become not one of the ignorant. NOAH said, O LORD, I have recourse unto thee for the assistance of thy grace, that I ask not of thee that wherein I have no knowledge: and unless thou forgive me, and be merciful unto me, I shall be one of those who perish. It was said unto him, O NOAH, come down from the ark¹, with peace from us, and blessings upon thee, and upon a part of those who are with thee^m: but as for a part of themⁿ, we will suffer them to enjoy the provision of this world; and afterwards shall a grievous punishment from us be inflicted on them, in the life to come. This is a secret history, which we reveal unto thee: thou didst not know it, neither did thy people before this. Wherefore persevere with patience; for the prosperous issue shall attend the pious. And unto the tribe of AD we sent their brother HUD°. He said, O my people, worship GOD; ye have no GOD besides him: ye only imagine falsehood, in setting up idols and intercessors of your own making. O my people, I ask not of you for this my preaching, any recompense: my recompense do I expect from him only, who hath created me. Will ye not therefore understand? O my people, ask pardon of your LORD; and he turned unto him: he will send the heaven to pour forth rain plentifully upon you^p; and he will increase your strength by giving unto you farther strength^q: therefore turn

¹ Come down from the ark, &c.] The Mohammedans say that Noah went into the ark on the tenth of Rajeb, and came out of it the tenth of al Moharram; which therefore became a fast. So that the whole time of Noah's being in the ark, according to them, was six months (1).

^m With peace, and blessing, on a part of them.] viz. Such of them as continued in their belief.

ⁿ But as for a part of them.] That is, such of his posterity as should

depart from the true faith, and fall into idolatry.

^o See chap. 7.

^p He will lend you rain plentifully.] For the Adites were grievously distressed by a drought for three years (2).

^q And will increase your strength.] By giving you children; the wombs of their wives being also rendered barren, during the time of the drought, as well as their lands (3).

(1) Al BEIDAWI. See D'HERBEL, ubi sup. chap. 7.

(3) Al BEIDAWI.

(2) See the notes to

not aside to commit evil. They answered, O HUD, thou hast brought us no proof of what thou sayest; therefore we will not leave our gods for thy saying, neither do we believe thee. We say no other than that some of our gods have afflicted thee with evil^r. He replied, Verily I call GOD to witnesses, and do ye also bear witnesses, that I am clear of that which ye associate with GOD, besides him. Do ye all therefore join to devise a plot against me, and tarry not; for I put my confidence in GOD, my LORD and your LORD. There is no beast, but he holdeth it by its forelock^s: verily my LORD proceedeth in the right way. But if ye turn back, I have already declared unto you that with which I was sent unto you; and my LORD shall substitute another nation in your stead; and ye shall not hurt him at all: for my LORD is guardian over all things. And when our sentence came to be put in execution, we delivered HUD, and those who had believed with him^t, through our mercy; and we delivered them from a grievous punishment. And this tribe of AD wittingly rejected the signs of their LORD, and were disobedient unto his messengers, and they followed the command of every rebellious perverse person. Wherefore they were followed in this world by a curse, and they shall be followed by the same on the day of resurrection. Did not AD disbelieve in their LORD? Was it not said, Away with AD, the people of HUD? And unto the tribe of THAMUD we sent their brother SALEH^u. He said unto them, O my people, worship GOD; ye have no GOD besides him. It is he who hath produced you out of the earth, and hath given you an habitation therein. Ask pardon of him there-

^r Have afflicted thee with evil.] Or madness; having deprived thee of thy reason for the indignities thou hast offered them.

^s There is no beast but he holdeth it by its forelock.] That is, he exerciseth an absolute power over it.

A creature held in this manner being supposed to be reduced to the lowest subjection.

^t And those who believed with him.] Who were in number four thousand (1).

^u See chap. 7.

fore, and be turned unto him; for my LORD is near, and ready to answer. They answered, O SALEH, thou wast a person on whom we placed our hopes before this^w. Dost thou forbid us to worship that which our fathers worshipped? But we are certainly in doubt concerning the religion to which thou dost invite us, as justly to be suspected. SALEH said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself; who will protect me from the vengeance of GOD, if I be disobedient unto him? For ye shall not add unto me, other than loss. And he said, O my people, this she-camel of GOD is a sign unto you; therefore dismiss her freely, that she may feed in GOD's earth, and do her no harm, lest a swift punishment seize you. Yet they killed her; and SALEH said, Enjoy yourselves in your dwellings for three days^x, after which ye shall be destroyed. This is an infallible prediction. And when our decree came to be executed, we delivered SALEH, and those who believed with him, through our mercy, from the disgrace of that day; for thy LORD is the strong, the mighty GOD. But a terrible noise from heaven assailed those who had acted unjustly; and in the morning they were found in their houses, lying dead and prostrate; as though they had never dwelt therein. Did not THAMUD disbelieve in their LORD? Was not THAMUD cast far away? Our messengers^y also came formerly unto ABRAHAM, with good tid-

^w We had placed our hopes on thee before this.] Designing to have made thee our prince, because of the singular prudence, and other good qualities, which we observed in thee; but thy dissenting from us in point of religious worship has frustrated those hopes (1).

^x For three days.] viz. Wednesday, Thursday, and Friday (2). See chap. 7.

^y Our messengers.] These were the angels, who were sent to acquaint Abraham with the promise of Isaac, and to destroy Sodom and Gomorrah. Some of the commentators pretend they were twelve, or nine, or ten in number; but others, agreeably to scripture, say they were but three, viz. Gabriel, Michael, and Israfil (3).

(1) Al BEIDAWI. Gen. xviii.

(2) Idem.

(3) Idem. JALLALO'DDIN. See

ings: They said, Peace be upon thee. And he answered, And on you be peace! and he tarried not, but brought a roasted calf. And when he saw that their hands did not touch the meat, he disliked them, and entertained a fear of them^a. But they said, Fear not: for we are sent unto the people of LOT^b. And his wife SARAH was standing by^c, and she laughed^d, and we promised her ISAAC, and after ISAAC, JACOB. She said, Alas! shall I bear a son, who am old; this my husband also being advanced in years^e? Verily this would be a wonderful thing. The angels answered, Dost thou wonder at the effect of the command of GOD? The mercy of GOD and his blessings be upon you, the family of the house^f: for he is praise-worthy, and to be glorified. And when his apprehension had departed from ABRAHAM, and the good tidings of ISAAC's birth had come unto him, he disputed with us concerning the people of LOT^g: for ABRAHAM was a pitiful, compassionate, and

^a He entertained a fear of them.] Apprehending they had some ill design against him, because they would not eat with him.

^b We are sent unto the people of Lot.] Being angels, whose nature needs not the support of food (1).

^c Sarah was standing by.] Either behind the curtain or door of the tent; or else waiting upon them.

^d And she laughed.] The commentators are so little acquainted with scripture, that, not knowing the true occasion of Sarah's laughter, they strain their inventions to give some reason for it. One says, that she laughed at the angels discovering themselves, and ridding Abraham and herself of their apprehensions; and another, that it was at the approaching destruction of the Sodomites, (a very probable motive in one of her sex.) Some however interpret the original word differently, and will have it that she did not laugh, but that her courtes,

which had stopped for several years, came upon her at this time, as a previous sign of her future conception (2).

^e Shall I bear a son who am old, my husband also being advanced in years?] Al B'idâwi writes, that Sarah was then ninety or ninety-nine years old, and Abraham an hundred and twenty.

^f The family of the house.] Or the stock whence all the prophets were to proceed for the future. Or the expression may perhaps refer to Abraham and Ismael's building the Caaba, which is often called, by way of excellence, The house.

^g He disputed with us concerning the people of Lot.] That is, he interceded with us for them (3). Jalalo'ddin, instead of the numbers mentioned by Moses, says, that Abraham first asked whether GOD would destroy those cities if three hundred righteous persons were found therein, and so fell successive-

(1) AL BEIDAWI, JALLALO'DDIN. See Gen. xviii.

(2) Idem, JAL-

LALO'DDIN, AL ZAMAKHSHARI.

(3) V. Gen. xviii. 23, &c.

and devout person. The angels said unto him, O ABRAHAM, abstain from this; for now is the command of thy LORD come, to put their sentence in execution, and an inevitable punishment is ready to fall upon them. And when our messengers came unto Lot, he was troubled for them^a, and his arm was straitened concerning them^b, and he said, This is a grievous day. And his people came unto him, rushing upon him: and they had formerly been guilty of wickedness. Lot said unto them, O my people, these my daughters are more lawful for you: therefore fear God, and put me not to shame by wronging my guests. Is there not a man of prudence among you? They answered, Thou knowest that we have no need of thy daughters; and thou well knowest what we would have. He said, If I had strength sufficient to oppose you, or I could have recourse unto a powerful support, I would certainly do it. The angels said, O Lot, verily we are the messengers of thy LORD; they shall by no means come in unto thee^c. Go forth therefore with thy family, in some part of the night, and let not any of you turn back: but as for thy wife^k, that shall happen unto her which shall happen

ly to two hundred, forty, fourteen, and at last came to one: but there was not one righteous person to be found among them, except only Lot and his family.

^a He was troubled for them.] Because they appeared in the shape of beautiful young men, which must needs tempt those of Sodom to abuse them (1).

^b His arm was straitened concerning them.] i. e. He knew himself unable to protect them against the insults of his townsmen.

^c The angels said, O Lot—they shall by no means come in unto thee.] Al Beidāwi says, that Lot shut his door, and argued the matter with the riotous assembly from behind it; but at length they endeavoured to get over the wall: whereupon Ga-

bral, seeing his distress, struck them on the face with one of his wings, and blinded them: so that they moved off, crying out for help, and saying that Lot had magicians in his house.

^k But as for the wife, &c.] This seems to be the true sense of the passage; but, according to a different reading of the vowel, some interpret it, Except thy wife; the meaning being, that Lot is here commanded to take his family with him, except his wife. Wherefore the commentators cannot agree whether Lot's wife went forth with him or not; some denying it, and pretending that she was left behind, and perished in the common destruction; and others affirming it, and saying, that when she heard the noise

happen unto them. Verily the prediction of their punishment shall be fulfilled in the morning: Is not the morning near? And when our command came, we turned those cities upside down¹, and we rained upon them stones of baked clay^m, one following another, and being markedⁿ, from thy LORD; and they are not far distant from those who act unjustly^o. And unto MADIAN we sent their brother SHO'IB^p: he said, O my people, worship GOD; ye have no GOD but him: and diminish not measure and weight. Verily I see you to be in a happy condition^q: but I fear for you the punishment of the day which will encompass the ungodly. O my people, give full measure, and just weight; and diminish not unto men ought of their matters; neither commit injustice in the earth, acting corruptly. The residue which shall remain unto you as the gift of GOD, after ye shall have done justice to others, will be better for you, than wealth gotten by fraud; if ye be true believers. I am no guardian over you. They answered, O SHO'IB, do thy prayers enjoin thee, that we should leave the

noise of the storm, and overthrow of the cities, she turned back, lamenting their fate, and was immediately struck down and killed by one of the stones mentioned a little lower (1). A punishment she justly merited for her infidelity, and disobedience to her husband (2).

¹ We turned those cities upside down.] For they tell us, that Gabriel thrust his wing under them, and lifted them up so high, that the inhabitants of the lower heaven heard the barking of the dogs, and the crowing of the cocks; and then inverting them, threw them down to the earth (3).

^m Stones of baked clay.] The kiln wherein they were burned, some imagine to have been hell.

ⁿ And being marked.] That is, as some suppose, streaked with white and red, or having some other pe-

culiar mark to distinguish them from ordinary stones. But the common opinion is, that each stone had the name of the person who was to be killed by it written thereon (4). The army of Abrahah al Ashram was also destroyed by the same kind of stones.

^o And they are not far distant from those who act unjustly.] This is a kind of threat to other wicked persons, and particularly to the infidels of Mecca, who deserved, and might justly apprehend, the same punishment.

^p See chap. vii.

^q I see you to be in a happy condition.] That is, enjoying plenty of all things; and therefore having the less occasion to defraud one another, and being the more strongly bound to be thankful and obedient unto GOD.

(1) Idem interpretes.

(2) See chap. lxi.

BIDAWI. (4) Idem.

(3) JALLALO'DDIN, Al

gods which our fathers worshipped; or that we should not do what we please with our substance'? Thou only, it seems, art the wise person, and fit to direct. He said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me an excellent provision, and I will not consent unto you in that which I forbid you; do I seek any other than your reformation to the utmost of my power? My support is from GOD alone; on him do I trust, and unto him do I turn me. O my people, let not your opposing of me, draw on you a vengeance like unto that which fell on the people of NOAH, or the people of HUD, or the people of SALEH: neither was the people of LOT far distant from you*. Ask pardon therefore of your LORD; and be turned unto him; for my LORD is merciful, and loving. They answered, O SHOAIIB, we understand not much of what thou sayest; and we see thee to be a man of no power[†] among us: if it had not been for the sake of thy family[‡], we had surely stoned thee, neither couldst thou have prevailed against us. SHOAIIB said, O my people, is my family more worthy in your opinion, than GOD? and do ye cast him behind you with neglect? Verily my LORD comprehendeth that which ye do. O my people, do ye work according to your condition; I will surely work according to my

* That we should not do what we please with our substance. For this liberty they imagined was taken from them, by his prohibition of false weights and measures, or to diminish or adulterate their coin (1).

† Neither was the people of Lot far distant from you.] For Sodom and Gomorrah were situate not a great way from you, and their destruction happened not many ages ago; neither did they deserve it, on account of their obstinacy and wickedness, much more than yourselves.

‡ A man of no power.] The Arabic word Daif, Weak, signifying

also, in the Hamyaritic dialect, Blind, some suppose that Shoaib was so, and that the Midianites objected that to him, as a defect which disqualified him for the prophetic office.

§ For the sake of thy family.] i. e. For the respect we bear to thy family and relations, whom we honour as being of our religion, and not for any apprehension we have of their power to assist you against us. The original word, here translated Family, signifies any number from three to seven or ten, but not more (2).

duty^w. And ye shall certainly know on whom will be inflicted a punishment which shall cover him with shame, and who is a liar. Wait therefore the event; for I also will wait it with you. Wherefore when our decree came to be executed, we delivered SHOAB and those who believed with him, through our mercy: and a terrible noise from heaven assailed those who had acted unjustly; and in the morning they were found in their houses lying dead and prostrate, as though they had never dwelt therein. Was not MADIAN removed from off the earth, as THAMUD had been removed? And we formerly sent MOSES with our signs, and manifest power, unto PHARAOH and his princes*: but they followed the command of PHARAOH; although the command of PHARAOH did not direct them aright. PHARAOH shall precede his people on the day of resurrection, and he shall lead them into hell fire; an unhappy way shall it be which they shall be led. They were followed in this life by a curse, and on the day of resurrection miserable shall be the gift which shall be given them. This is a part of the histories of the cities, which we rehearse unto thee. Of them there are some standing; and others which are utterly demolished^y. And we treated them not unjustly, but they dealt unjustly with their own souls: and their gods which they invoked, besides God, were of no advantage unto them at all, when the decree of thy LORD came to be executed on them, neither were they any other than a detriment unto them. And thus was the punishment of thy LORD inflicted, when he punished the cities which were unjust; for his punishment is grievous and severe. Verily herein is a sign unto him who feareth the punishment of the last-day: that shall be a day whereon all men shall be assembled, and that shall be a day whereon witness shall be borne: we defer it not, but to a

^w See chap. 6.

^x See chap. 7.

^y Demolished.] Literally, mowed down: the sentence presenting the

different images of corn standing and cut down, which is also often used by the sacred writers.

determined time. When that day shall come, no soul shall speak to excuse itself, or to intercede for another, but by the permission of GOD. Of them one shall be miserable, and another shall be happy. And they who shall be miserable, shall be thrown into hell-fire; there shall they wail and bemoan themselves^a: they shall remain therein so long as the heavens and the earth shall endure^a; except what thy LORD shall please to remit of their sentence^b; for thy LORD effecteth that which he pleaseth. But they who shall be happy, shall be admitted into paradise; they shall remain therein so long as the heavens and the earth endure; besides what thy LORD shall please to add unto their bliss; a bounty which shall not be interrupted. Be not therefore in doubt concerning that which these men worship: they worship no other than what their fathers worshipped before them; and we will surely give them their full portion, not in the least diminished. We formerly gave unto MOSES the book of the law; and disputes arose among his people concerning it: and unless a previous decree had proceeded from thy LORD, to bear with them during this life, the matter had been surely decided between them. And thy people are also jealous and in doubt concerning the KORAN. But unto every one of them will thy LORD render the reward of their works; for he well knoweth that which they do. Be thou stedfast therefore, as thou hast been commanded; and let him also be stedfast who shall be converted with thee;

^a There shall they wail and bemoan themselves.] The two words in the original signify properly, the vehement drawing in and expiration of one's breath, which is usual to persons in great pain and anguish; and particularly the reciprocation of the voice of an ass, when he brays.

^a So long as the heavens and the earth shall endure.] This is not to be strictly understood, as if either the punishment of the damned should

have an end, or the heavens and the earth should endure for ever; the expression being only used by way of image or comparison, which needs not agree in every point with the thing signified. Some, however, think the future heavens and earth, into which the present shall be changed, are here meant (1).

^b See the Prelim. Dis. Sect. IV. p. 122, 123.

and transgress not: for he seeth that which ye do. And incline not unto those who act unjustly, lest the fire of hell touch you: for ye have no protectors, except God; neither shall ye be assisted against him. Pray regularly morning and evening^c, and in the former part of the night^d, for good works drive away evils. This is an admonition unto those who consider: wherefore persevere with patience; for God suffereth not the reward of the righteous to perish. Were such of the generations before you endued with understanding and virtue, who forbade the acting corruptly in the earth, any more than a few only of those whom we delivered? But they who were unjust followed the delights which they enjoyed in this world^e, and were wicked doers^f: and thy LORD was not of such a disposition as to destroy the cities unjustly^g, while their inhabitants behaved themselves uprightly. And if thy LORD pleased, he would have made all men of one religion: but they shall not cease to differ among themselves, unless those on whom thy LORD shall have mercy: and unto this hath he created them; for the word of thy LORD shall be fulfilled, when he said, Verily I will fill hell altogether with genii and men. The whole which we have related of the histories of our apostles do we relate unto thee, that we may confirm thy heart thereby; and herein is the truth come unto thee, and an admonition, and a warning unto the true believers. Say unto those who believe not, Act

^c Morning and evening.] Literally, in the two extremities of the day.

^d And in the former part of the night.] That is, after sun-set, and before supper; when the Mohammedans say their fourth prayer, called by them Salât al moghreb, or the evening prayer (1).

^e Followed the delights which they enjoyed in this world.] Making it their sole business to please their

luxurious desires and appetites, and placing their whole felicity therein.

^f Al Beidâwî says, that this passage gives the reason why the nations were destroyed of old; viz. for their violence and injustice, their following their own lusts, and for their idolatry and unbelief.

^g Unjustly.] Or, as the commentator just named explains it, for their idolatry only, when they observed justice in other respects.

(1) Al BEIDAWÎ.

ye according to your condition; we surely will act according to our duty^h: and wait the issue; for we certainly wait it also. Unto GOD is known that which is secret in heaven and earth; and unto him shall the whole matter be referred. Therefore worship him, and put thy trust in him; for thy LORD is not regardless of that which ye do.

^h See chap. 6.

CHAP. XII.

Intituled, JOSEPHⁱ; revealed at MECCA.

In the name of the most merciful GOD.

AL. R. ^k These are the signs of the perspicuous book; which we have sent down in the Arabic tongue, that peradventure ye might understand. We relate unto thee a most excellent history, by revealing unto thee this KORAN^l, whereas thou wast before one of the negligent^m. When JOSEPH said unto his fatherⁿ, O my father, verily I saw in my dream eleven stars^o, and the sun and the moon; I saw them make

ⁱ The Koreish, thinking to puzzle Mohammed, at the instigation, and by the direction, of certain Jewish Rabbins, demanded of him how Jacob's family happened to go down into Egypt; and that he would relate to them the history of Joseph, with all its circumstances: whereupon he pretended to have received this chapter from heaven, containing the story of that patriarch (1). It is said, however, to have been rejected by two Mohammedan sects, branches of the Khârejites, called the Ajâredites and the Maimûnians, as apocryphal and spurious.

^k See the Prelim. Dif. p. 78, &c.

^l This Korân.] Or this particular chapter. For the word Korân, as has been elsewhere observed (2), properly signifying no more than a

reading, or lecture, is often used to denote, not only the whole volume, but any distinct chapter, or section of it.

^m One of the negligent.] i. e. So far from being acquainted with the story, that it never so much as entered into thy thoughts: a certain argument, says al Beidâwi, that it must have been revealed to him from heaven.

ⁿ His father.] Who was Jacob, the son of Isaac, the son of Abraham (3).

^o Eleven stars.] The commentators give us the names of these stars, (which I think it needless to trouble the reader with,) as Mohammed repeated them, at the request of a Jew, who thought to entrap him by the question (4).

(1) Al BEIDAWI.

(2) Prelim. Dif. Sect. III. p. 74.

(3) Al BEIDAWI, &c.

(4) Idem. Al ZAMAKHSHARI.

obeisance unto me. JACOB said, O my child, tell not thy vision to thy brethren, lest they devise some plot against thee^p; for the devil is a professed enemy unto man: and thus, according to thy dream, shall thy LORD chuse thee, and teach thee the interpretation of dark sayings^q, and he shall accomplish his favour upon thee and upon the family of JACOB, as he hath formerly accomplished it upon thy fathers ABRAHAM and ISAAC; for thy LORD is knowing and wise. Surely in the history of JOSEPH and his brethren there are signs of GOD's providence to the inquisitive; when they said to one another, JOSEPH and his brother^r are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment. Wherefore slay JOSEPH, or drive him into some distant or desert part of the earth, and the face of your father shall be cleared toward you^s; and ye shall afterwards be people of integrity. One of them^t spoke and said, Slay not JOSEPH, but throw him to the bottom of the well; and some travellers will take him up, if ye do this. They said unto JACOB, O father, why dost thou not intrust JOSEPH with us, since we are sincere well-wishers unto him? Send him with us to-morrow, into the field,

^p Lest they devise some plot against thee.] For they say, Jacob, judging that Joseph's dream portended his advancement above the rest of the family, justly apprehended his brethren's envy might tempt them to do him some mischief.

^q The interpretation of dark sayings.] That is, of dreams; or, as others suppose, of the profound passages of scripture, and all difficulties respecting either religion or justice.

^r His brother.] Viz. Benjamin; his brother by the same mother.

^s The face of your father shall be cleared towards you.] Or, he will settle his love wholly upon you,

and ye will have no rival in his favour.

^t One of them, &c.] This person, as some say, was Judah, the most prudent and noble-minded of them all; or, according to others, Reuben, whom the Mohammedan writers call Rubil (1). And both these opinions are supported by the account of Moses, who tells us, that Reuben advised them not to kill Joseph, but to throw him into a pit privately, intending to release him (2); and that afterwards Judah, in Reuben's absence, persuaded them not to let him die in the pit, but to sell him to the Ishmaelites (3).

(1) Idem.

(2) Gen. xxxvii. 21, 22.

(3) Ibid. v. 26, 27.

that he may divert himself, and sport^u, and we will be his guardians. JACOB answered, It grieveth me that ye take him away; and I fear lest the wolf devour him^w while ye are negligent of him. They said, Surely if the wolf devour him, when there are so many of us, we shall be weak indeed^x. And when they had carried him with them, and agreed to set him at the bottom of the well^y, they executed their design: and we sent a revelation unto him^z, saying, Thou shalt hereafter declare this their action unto them; and they shall not perceive thee to be JOSEPH. And they came to their father at even, weeping, and said,

^u That he may divert himself, &c.] Some copies read, in the first person plural, That we may divert ourselves, &c.

^w Lest the wolf devour him.] The reason why Jacob feared this beast in particular, as the commentators say, was either because the land was full of wolves; or else because Jacob had dreamed he saw Joseph devoured by one of those creatures (1).

^x We shall be weak indeed.] i. e. It will be an instance of extreme weakness and folly in us, and we shall be justly blamed for his loss.

^y At the bottom of the well.] This well, say some, was a certain well near Jerusalem, or not far from the river Jordan; but others call it the well of Egypt, or Midian. The commentators tell us, that when the sons of Jacob had gotten Joseph with them in the field, they began to abuse and beat him so unmercifully, that they had killed him, had not Judah, on his crying out for help, insisted on the promise they had made, not to kill him, but to cast him into the well. Whereupon they let him down a little way; but as he held by the sides of the well, they bound him, and took off his inner garment, designing to stain it with blood, to de-

ceive their father. Joseph begged hard to have his garment returned him, but to no purpose, his brothers telling him, with a sneer, that the eleven stars and the sun and the moon might clothe him and keep him company. When they had let him down half way, they let him fall thence to the bottom; and there being water in the well, (tho' the scripture says the contrary), he was obliged to get upon a stone, on which, as he stood weeping, the angel Gabriel came to him with the revelation mentioned immediately (2).

^z We sent a revelation unto him.] Joseph being then but seventeen years old, Al Beidawi observes, that herein he resembled John the Baptist and Jesus, who were also favoured with the divine communication very early. The commentators pretend that Gabriel also clothed him in the well with a garment of silk of paradise. For they say, that when Abraham was thrown into the fire by Nimrod (3), he was stripped; and that Gabriel brought this garment, and put it on him; and that from Abraham it descended to Jacob, who folded it up, and put it into an amulet, which he hung about Joseph's neck, whence Gabriel drew it out (4).

(1) Al BEIDAWI, JALLALO'DDIN, Al ZAMAKHSHARI. (2) Idem.
(3) See chap. xxi. (4) Al BEIDAWI, Al ZAMAKHSHARI.

Father, we went and ran races with one another^a, and we left JOSEPH with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth. And they^c produced his inner garment stained with false blood. JACOB answered, Nay, but ye yourselves have contrived the thing for your own fakes^b: however, patience is most becoming, and God's assistance is to be implored to enable me to support the misfortune which ye relate. And certain travellers^c came, and sent one^d to draw water for them: and he let down his bucket^e, and said, Good news^f! this is a youth. And they concealed him^g, that they might sell him as a piece of merchandise: but GOD knew that which they did. And they sold him for a mean price, for a few pence^h, and valued

^a And ran races, &c.] These races they used by way of exercise; and the commentators generally understand here that kind of race wherein they also shewed their dexterity in throwing darts, which is still used in the east.

^b Ye yourselves have contrived the thing, &c.] This Jacob had reason to suspect, because, when the garment was brought to him, he observed, that though it was bloody, yet it was not torn (1).

^c Certain travellers.] Viz. a caravan or company travelling from Midian to Egypt, who rested near the well three days after Joseph had been thrown into it.

^d They sent one to draw water, &c.] The commentators are so exact as to give us the name of this man, who, as they pretend, was Malec Ebn Dhór, of the tribe of Khozáah (2).

^e He let down his bucket.] And Joseph, making use of the opportunity, took hold of the cord, and was drawn up by the man.

^f Good news.] The original words are, Ya bošhra: the latter of which some take for the proper name of the water-drawer's companion,

whom he called to his assistance; and then they must be translated, O bošhra.

^g They concealed him, &c.] The expositors are not agreed whether the pronoun, *they*, relates to Malec and his companions, or to Joseph's brethren. They who espouse the former opinion say, that those who came to draw water, concealed the manner of their coming by him from the rest of the caravan, that they might keep him to themselves; pretending that some people of the place had given him to them to sell for them in Egypt. And they who prefer the latter opinion, tell us, that Judah carried victuals to Joseph every day while he was in the well, but not finding him there on the fourth day, he acquainted his brothers with it; whereupon they all went to the caravan, and claimed Joseph as their slave, he not daring to discover that he was their brother, lest something worse should befall him; and at length they agreed to sell him to them (3).

^h They sold him for a mean price, &c.] Namely, twenty or twenty-two dinhems, and those not of full weight neither; for having weigh-

C 3

valued him lightly. And the Egyptian who bought him¹, said to his wife^k, Use him honourably, peradventure he may be serviceable to us, or we may adopt him for our son^l. Thus did we prepare an establishment for JOSEPH in the earth, and we taught him the interpretation of dark sayings: for God is well able to effect his purpose; but the greater part of men do not understand. And when he had attained his age of strength, we bestowed on him wisdom, and knowledge; for thus do we recompense the righteous. And she, in whose house he was, desired him to lie with her; and she shut the doors, and said, Come hither. He answered, God forbid! Verily my lord^m hath made my dwelling with him easy; and the ungrateful shall not prosper. But she resolved within herself to enjoy him, and he would have resolved to enjoy her, had he not seen the evident demonstration of his LORDⁿ. So we turned away

ed one ounce of silver only, the remainder was paid by tale, which is the most unfair way of payment (1).

¹ The Egyptian who bought him.] His name was Kitfir, or Ifir, (a corruption of Potiphar;) and he was a man of great consideration, being superintendant of the royal treasury (2).

The commentators say, that Joseph came into his service at seventeen, and lived with him thirteen years; and that he was made prime minister in the thirty-third year of his age, and died at an hundred and twenty.

They who suppose Joseph was twice sold, differ as to the price the Egyptian paid for him: some saying it was twenty dinars of gold, a pair of shoes, and two white garments; and others, that it was a large quantity of silver, or of gold.

^k His wife.] Some call her Rail; but the name she is best known by, is that of Zoleikha.

^l Or we may adopt him.] Kitfir having no children. It is said that Joseph gained his master's good opinion so suddenly by his countenance,

which Kitfir, who, they pretend, had great skill in physiognomy, judged to indicate his prudence and other good qualities.

^m My lord.] viz. Kitfir. But others understand it to be spoken of God.

ⁿ Had he not seen the evident demonstration of his LORD.] That is, had he not seriously considered the filthiness of whoredom, and the great guilt thereof. Some, however, suppose that the words mean some miraculous voice or apparition, sent by God to divert Joseph from executing the criminal thoughts which began to possess him. For they say, that he was so far tempted with his mistress's beauty and enticing behaviour, that he sat in her lap, and even began to undress himself, when a voice called to him, and bid him beware of her; but he taking no notice of this admonition, though it was repeated three times, at length the angel Gabriel, or, as others will have it, the figure of his master, appeared to him: but the more general opinion is, that it was the apparition of his father Jacob,

away evil and filthiness from him, because he was one of our sincere servants. And they ran to get one before the other to the door^o; and she rent his inner garment behind. And they met her lord at the door. She said, What shall be the reward of him who seeketh to commit evil in thy family, but imprisonment, and a painful punishment? And JOSEPH said, She asked me to lie with her. And a witness of her family^p bore witness, saying, If his garment be rent before, she speaketh truth, and he is a liar: but if his garment be rent behind, she lieth, and he is a speaker of truth. And when her husband saw that his garment was torn behind, he said, This is a cunning contrivance of your sex; for surely your cunning is great. O JOSEPH, take no farther notice of this affair: and thou, O woman, ask pardon for thy crime: for thou art a guilty person. And certain women said publicly^q in the city, The nobleman's wife asked her servant to lie with her; he hath inflamed her breast with his love; and we perceive her to be in a manifest error. And when she heard of their subtle behaviour, she sent unto them^r, and prepared a banquet for them, and she gave to each of them a knife; and she said unto JOSEPH, Come forth unto them. And when they saw him, they praised

who bit his fingers ends; or, as some write, struck him on the breast, whereupon his lubricity passed out at the ends of his fingers (1).

For this fable, so injurious to the character of Joseph, the Mohammedans are obliged to their old friends the Jews (2), who imagine that he had a design to lie with his mistress, from these words of Moses (3), And it came to pass—that Joseph went into the house to do his business, &c.

^o They ran to the door.] He flying from her, and she running after to detain him.

^p A witness of her family.] Viz. A cousin of hers, who was then a child in the cradle (4).

^q Certain women, &c.] These women, whose tongues were so free with Zoleikha's character on this occasion, were five in number, and the wives of so many of the king's chief officers, viz. his chamberlain, his butler, his baker, his jailor, and his herdsman (5).

^r She sent unto them.] The number of all the women invited was forty, and among them were the five ladies above-mentioned (6).

(1) Al BEIDAWI, Al ZAMAKHSHARI, JALLALO'DDIN, YAHYA.
(2) Talm. Babyl. Sed. Nafhim, p. 36. V. BARTOLOCC. Bibl. Rabb. part 3. p. 509. (3) Genes. xxxix. 11. (4) Supra citati interpretes.
(5) Al BEIDAWI. (6) Idem.

him greatly^a; and they cut their own hands^t, and said, O GOD! this is not a mortal; he is no other than an angel, deserving the highest respect. And his mistress said, This is he, for whose sake ye blamed me: I asked him to lie with me, but he hath constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made one of the contemptible. JOSEPH said, O LORD, a prison is more eligible unto me than the crime to which they invite me; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become one of the foolish. Wherefore his LORD heard him, and turned aside their snare from him; for he both heareth and knoweth. And it seemed good unto them,^u even after they had seen the signs of his innocency, to imprison him for a time. And there entered into the prison with him two of the king's servants^w. One of them^x said, It seemed to me in my dream that I pressed wine out

^a They praised him greatly.] The old Latin translators have strangely mistaken the sense of the original word *Acbarahah*, which they render *Menstruatæ sunt*; and then rebuke Mohammed for the indecency, crying out demurely in the margin, *O scædum & obscœnum prophetam!* Erpenius (1) thinks that there is not the least trace of such a meaning in the word; but he is mistaken; for the verb *Cabara*, in the fourth conjugation, which is here used, has that import; though the subjoining of the pronoun to it here (which possibly the Latin translators did not observe) absolutely overthrows that interpretation.

^t They cut their own hands.] Through extreme surprise at the wonderful beauty of Joseph; which surprise Zoleikha foreseeing, put knives into their hands, on purpose that this accident might happen. Some writers have observed, on occasion of this passage, that it is customary in the east for lovers to tes-

tify the violence of their passion by cutting themselves, as a sign that they would spend their blood in the service of the person beloved; which is true enough; but I do not find that any of the commentators suppose these Egyptian ladies had any such design.

^u It seemed good unto them.] That is to Kitfir and his friends. The occasion of Joseph's imprisonment is said to be, either that they suspected him to be guilty, notwithstanding the proofs which had been given of his innocence; or else that Zoleikha desired it, feigning, to deceive her husband, that she wanted to have Joseph removed from her sight, till she could conquer her passion by time; though her real design was to force him to compliance.

^w Two of the king's servants.] Viz. His chief butler and baker; who were accused of a design to poison him.

^x One of them.] Namely, the butler.

(1) In not. ad Hist. Josephi.

of grapes. And the other said, It seemed unto me in my dream that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of our dreams, for we perceive that thou art a beneficent person. JOSEPH answered, No food wherewith ye may be nourished^f shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you^v. This knowledge is a part of that which my LORD hath taught me : for I have left the religion of people who believe not in GOD, and who deny the life to come; and I follow the religion of my fathers, ABRAHAM, and ISAAC, and JACOB. It is not lawful for us to associate any thing with GOD. This knowledge of the divine unity hath been given us of the bounty of GOD towards us, and towards mankind; but the greater part of men are not thankful. O my fellow-prisoners, are sundry lords better, or the only true and mighty GOD? Ye worship not, besides him, other than the names which ye have named^z, ye and your fathers, concerning which GOD hath sent down no authoritative proof: yet judgment belongeth unto GOD alone; who hath commanded that ye worship none besides him. This is the right religion: but the greater part of men know it not. O my fellow-prisoners, verily the one of you shall serve wine unto his lord, as formerly; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed concerning which ye seek to be informed. And JOSEPH said unto him, whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of JOSEPH unto his lord^a, where-

^v No food wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof before it come unto you.] The meaning of this passage seems to be, either that Joseph, to shew he used no arts of divination or astrology, promises to interpret their dreams to them immediately, even before they should eat a single meal :

or else, he here offers to prophesy to them beforehand, the quantity and quality of the victuals which should be brought them, as a taste of his skill.

^z See chap. vii.

^a But the devil caused him to forget to mention JOSEPH unto his lord.] According to the explication of some, who take the pronoun, him,

wherefore he remained in the prison some years^b. And the king of EGYPT^c said, Verily I saw in my dream seven fat kine, which seven lean kine devoured, and seven green ears of corn, and other seven withered ears. O nobles, expound my vision unto me, if ye be able to interpret a vision. They answered, They are confused dreams: neither are we skilled in the interpretation of such kind of dreams. And JOSEPH's fellow-prisoner, who had been delivered, said, (for he remembered JOSEPH after a certain space of time,) I will declare unto you the interpretation thereof; wherefore let me go unto the person who will interpret it unto me. And he went to the prison, and said, O JOSEPH, thou man of veracity, teach us the interpretation of seven fat kine, which seven lean kine devoured; and of seven green ears of corn, and other seven withered ears, which the king saw in his dream; that I may return unto the men who have sent me, that peradventure they may understand the same. JOSEPH answered, Ye shall sow seven years as usual: and the corn which ye shall reap, do ye leave in its ear^d, except a little whereof ye may eat. Then shall there come, after this, seven grievous years of famine, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept. Then shall there come, after this, a year, wherein men shall

to relate to Joseph, this passage may be rendered, But the devil caused him (i. e. Joseph) to forget to make his application unto his lord; and to beg the good offices of his fellow-prisoner for his deliverance, instead of relying on God alone, as it became a prophet, especially, to have done (1).

^b Some years.] The original word signifying any number, from three to nine, or ten; the common opinion is, that Joseph remained in prison seven years; though some say he was confined no less than twelve years (2).

^c The king of Egypt.] This prince, as the oriental writers generally agree, was Rîyân, the son of al Walid the Amalekite (3), who was converted by Joseph to the worship of the true God, and died in the life-time of that prophet. But some pretend that the Pharaoh of Joseph and of Moses, were one and the same person, and that he lived (or rather reigned) four hundred years (4).

^d Ye shall leave the corn in the ear, &c.] To preserve it from the weevil (5).

(1) AL BEIDAWI.
Dis. p. 10, 11.

(2) Idem, JALLALO'DDIN.

(4) AL BEIDAWI.

(3) See the Prelim.
See chap. vii.

(5) Idem.

have plenty of rain*, and wherein they shall press wine and oil. And when the chief butler had reported this, the king said, Bring him unto me. And when the messenger came unto JOSEPH, he said, Return unto thy lord, and ask of him, what was the intent of the women who cut their hands†, for my LORD well knoweth the snare which they laid for me‡. And when the women were assembled before the king, he said unto them, What was your design, when ye solicited JOSEPH to unlawful love? They answered, God be praised! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest: I solicited him to lie with me; and he is one of those who speak truth. And when JOSEPH was acquainted therewith, he said, This discovery hath been made, that my lord might know that I was not unfaithful unto him in his absence, and that God directeth not the plot of the deceivers. *Nei- XIII. ther do I absolutely justify myself§: since every soul is prone unto evil, except those on whom my LORD

* Wherein men shall have plenty of rain.] Notwithstanding what some ancient authors write to the contrary (1), it often rains in winter in the Lower Egypt; and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca (2). In the Upper Egypt, indeed, towards the cataracts of Nile, it rains very seldom (3). Some, however, suppose that the rains here mentioned, are intended of those which should fall in Ethiopia, and occasion the swelling of the Nile, the great cause of the fertility of Egypt; or else of those which should fall in the neighbouring countries, which were also afflicted with famine during the same time.

† Return unto thy lord, and ask of him, &c.] Joseph, it seems, cared not to get out of prison, till his innocence was publicly known and declared. It is observed by the

commentators, that Joseph does not bid the messenger move the king to inform himself of the truth of the affair, but bids him directly to ask the king, to incite him to make the proper inquiry with the greater earnestness. They also observe that Joseph takes care not to mention his mistress, out of respect and gratitude for the favours he had received while in her house (4).

‡ The snare which they had laid for me.] Endeavouring, both by threats and persuasions, to entice me to commit folly with my mistress.

§ Neither do I absolutely justify myself.] According to a tradition of Ebn Abbās, Joseph had no sooner spoken the foregoing words, asserting his innocency, than Gabriel said to him, What not when thou wast deliberating to lie with her? Upon which Joseph confessed his frailty (5).

(1) PLATO, in *Timæo*. POMF. MELA. (2) Nat. quæst. l. 4. (3) See GRAVES's *Descr. of the Pyramids*, p. 74, &c. RAY's *Collection of Travels*, T. 2. p. 92. (4) Al BRIDAWI, &c. (5) Idem. &c.

shall shew mercy; for my LORD is gracious and merciful. And the king said, Bring him unto me: I will take him into my own peculiar service. And when JOSEPH was brought unto the king, and he had discoursed with him, he said, Thou art this day firmly established with us, and shalt be entrusted with our affairs¹. JOSEPH answered, Set me over the store-houses of the land; for I will be a skilful keeper thereof. Thus did we establish JOSEPH in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish: and certainly the reward of the next life is better, for those who believe, and fear GOD. Moreover JOSEPH's brethren came^k, and went in unto

¹ And when Joseph was brought unto the king, &c.] The commentators say, that Joseph being taken out of prison, after he had washed and changed his cloaths, was introduced to the king, whom he saluted in the Hebrew tongue; and on the king's asking what language that was, he answered, that it was the language of his fathers. This prince, they say, understood no less than seventy languages, in every one of which he discoursed with Joseph, who answered him in the same; at which the king greatly marvelling, desired him to relate his dream, which he did, describing the most minute circumstances: whereupon the king placed Joseph by him on his throne, and made him his Wazir, or chief minister. Some say that his master Kitfir dying about this time, he not only succeeded him in his place, but, by the king's command, married the widow, his late mistress, whom he found to be a virgin, and who bare him Ephraim and Manasses (1). So that according to this tradition, she was the same woman who is called

Asenath by Moses. This supposed marriage, which authorised their amours, probably encouraged the Mohammedan divines to make use of the loves of Joseph and Zoleikha, as an allegorical emblem of the spiritual love between the Creator and the creature, GOD and the soul; just as the Christians apply the song of Solomon to the same mystical purpose (2).

^k Moreover, Joseph's brethren came, &c.] Joseph being made Wazir, governed with great wisdom; for he not only caused justice to be impartially administered, and encouraged the people to industry and the improvement of agriculture during the seven years of plenty, but began and perfected several works of great benefit; the natives at this day ascribing to the patriarch Joseph almost all the ancient works of public utility throughout the kingdom; and particularly the rendering the province of al Feyyûm, from a standing pool or marsh, the most fertile and best cultivated land in all Egypt (3). When the years of famine came, the effects of which were

(1) Idem, KITABTAFASIR, &c. (2) V. D'HERBELOT. Bibl. Orient. art. Joufouf. (3) V. GOLII not. in Alfragan. p. 175, &c. KIRCHER. Oedip. Ægypt. vol. 1. p. 8. LUCAS, Voy. tom. ii. p. 205, & tom. iii. p. 53.

unto him; and he knew them, but they knew not him. And when he had furnished them with their provisions, he said, Bring unto me your brother, the son of your father: do ye not see that I give full measure, and that I am the most hospitable receiver of guests? But if ye bring him not unto me, there shall be no corn measured unto you from me, neither shall ye approach my presence. They answered, We will endeavour to obtain him of his father, and we will certainly perform what thou requirest. And JOSEPH said to his servants, Put their money¹, which they have paid for their corn, into their sacks, that they may perceive it, when they shall be returned to their family: peradventure they will come back unto us. And when they were returned unto their father, they said, O father, it is forbidden to measure out

were felt not only in Egypt, but in Syria and the neighbouring countries, the inhabitants were obliged to apply to Joseph for corn, which he sold to them; first for their money, jewels, and ornaments, then for their cattle and lands, and at length for their persons; so that all the Egyptians in general became slaves to the king; though Joseph, by his consent, soon released them, and returned them their substance. The dearth being felt in the land of Canaan, Jacob sent all his sons, except only Benjamin, into Egypt for corn. On their arrival, Joseph (who well knew them) asked them who they were, saying he suspected them to be spies; but they told him they came only to buy provisions, and that they were all the sons of an ancient man named Jacob, who was also a prophet. Joseph then asked how many brothers there were of them; and they answered, Twelve; but that one of them had been lost in a desert. Upon which he enquired for the eleventh brother, there being no more than ten of them present. They said, he was

a lad, and with their father, whose fondness for him would not suffer him to accompany them in their journey. At length Joseph asked them, who they had to vouch for their veracity; but they told him they knew no man who could vouch for them in Egypt. Then, replied he, one of you shall stay behind with me as a pledge, and the others may return home with their provisions; and when ye come again, ye shall bring your younger brother with you, that I may know ye have told me the truth. Whereupon, it being in vain to dispute the matter, they cast lots who should stay behind, and the lot fell upon Simeon. When they departed, Joseph gave each of them a camel, and another for their brother (1).

¹ Their money.] The original word signifying not only money, but also goods bartered or given in exchange for other merchandise. Some commentators tell us, that they paid for their corn, not in money, but in shoes and dressed skins (2).

(1) Al BEIDAWI.

(2) Idem.

corn unto us any more, unless we carry our brother BENJAMIN with us; wherefore send our brother with us, and we shall have corn measured unto us; and we will certainly guard him from any mischance. JACOB answered, Shall I trust him with you with any better success than I trusted your brother JOSEPH with you heretofore? But GOD is the best guardian; and he is the most merciful of those who shew mercy. And when they opened their provisions, they found their money had been returned unto them; and they said, O father, what do we desire farther? This our money hath been returned unto us: we will therefore return, and provide corn for our family: we will take care of our brother; and we shall receive a camel's burthen more than we did the last time. This is a small quantity^m. JACOB said, I will by no means send him with you, until ye give me a solemn promise, and swear by GOD, that ye will certainly bring him back unto me, unless ye be encompassed by some inevitable impediment. And when they had given him their solemn promise, he said, GOD is witness of what we say. And he said, My sons, enter not into the city by one and the same gate; but enter by different gates. But this precaution will be of no advantage unto you against the decree of GOD; for judgment belongeth unto GOD alone: in him do I put my trust, and in him let those confide who seek in whom to put their trust. And when they entered the city, as their father had commanded them, it was of no advantage unto them against the decree of GOD; and the same served only to satisfy the desire of JACOB's soul, which he had charged them to perform: for he was endued with knowledge of that which we had taught him; but the greater part of men do not understand. And when they entered into the presence

^m This is a small quantity.] The meaning may be, either that the corn they now brought was not sufficient for the support of their families, so that it was necessary for them to take another journey; or else that a ca-

mel's load more or less was but a trifle to the king of Egypt. Some suppose these to be the words of Jacob, declaring it was too mean a consideration to induce him to part with his son.

of JOSEPH, he received his brother BENJAMIN as his guest, and said, Verily I am thy brotherⁿ: be not therefore afflicted for that which they have committed against us. And when he had furnished them with their provisions, he put his cup^{*} in his brother BENJAMIN's sack. Then a cryer cried after them, saying, O company of travellers, ye are surely thieves. They said, (and turned back unto them,) What is it that ye misf? They answered, We misf the prince's cup: and unto him who shall produce it, shall be given a camel's load of corn; and I will be surety for the same. JOSEPH's brethren replied, By GOD, ye do well know, that we came not to act corruptly in the land^p, neither are we thieves. The EGYPTIANS said, What shall be the reward of him who shall appear to have stolen the cup, if ye be found liars? JOSEPH's brethren answered, As to the reward of him, in whose sack it shall be found, let him become a bondman in satisfaction for the same: thus do we reward the unjust, who are guilty of theft^q. Then he began by their sacks, before he searched the sack of

ⁿ He received his brother Benjamin as his guest, &c.] It is related that Joseph, having invited his brethren to an entertainment, ordered them to be placed two and two together: by which means Benjamin, the eleventh, was obliged to sit alone, and burking into tears, said, If my brother Joseph were alive, he would have sat with me. Whereupon Joseph ordered him to be seated at the same table with himself; and when the entertainment was over, dismissed the rest, ordering that they should be lodged two and two in a house; but kept Benjamin in his own apartment, where he passed the night. The next day Joseph asked him, whether he would accept of himself for his brother, in the room of him whom he had lost; to which Benjamin replied, Who can find a

brother comparable unto thee? yet thou art not the son of Jacob and Rachel. And upon this Joseph discovered himself to him (1).

^{*} His cup.] Some imagine this to be a measure holding a Saâ, (or about a gallon,) wherein they used to measure corn, or give water to the beasts. But others take it to be a drinking-cup of silver or gold.

^p Ye well know that we came not to act corruptly, &c.] Both by our behaviour among you, and our bringing again our money, which was returned unto us, without our knowledge.

^q Thus do we reward those who are guilty of theft.] This was the method of punishing theft used by Jacob and his family: for among the Egyptians it was punished in another manner.

his brother^r; and he drew out the cup from his brother's sack. Thus did we furnish JOSEPH with a stratagem. It was not lawful for him to take his brother for a bondman, by the law of the king of EGYPT^r, had not GOD pleased to allow it, according to the offer of his brethren. We exalt to degrees of knowledge and honour whom we please: and there is one who is knowing above all those who are endued with knowledge. His brethren said, If BENJAMIN be guilty of theft, his brother JOSEPH hath been also guilty of theft heretofore^r. But JOSEPH concealed these things in his mind, and did not discover them unto them: and he said within himself, Ye are in a worse condition than ustwo; and GOD best knoweth what ye discourse about. They said unto JOSEPH, Noble lord, verily this lad hath an aged father: wherefore take one of us in his stead; for we perceive that thou art a beneficent person. JOSEPH answered, GOD forbid that we should take any other than him with whom we found our goods; for then should we certainly be unjust. And when they despaired of obtaining BENJAMIN, they retired to confer privately together. And the elder of them^a said, Do ye not

^r He began by their sacks, &c.] Some suppose this search was made by the person whom Joseph sent after them; others, by Joseph himself, when they were brought back to the city.

^a It was not lawful for him to take his brother for a bondman by the law of Egypt.] For there the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen (1).

^a His brother Joseph hath been guilty of theft heretofore.] The occasion of this suspicion, it is said, was, that Joseph having been brought up by his father's sister, she became so fond of him, that when he grew up, and Jacob designed to take him from her, she contrived the following stratagem to keep him. Having a girdle which

had once belonged to Abraham, she girt it about the child, and then pretending she had lost it, caused strict search to be made for it: and it being at length found on Joseph, he was adjudged, according to the above-mentioned law of the family, to be delivered to her as her property. Some, however, say, that Joseph actually stole an idol of gold, which belonged to his mother's father, and destroyed it; a story probably taken from Rachel's stealing the images of Laban: and others tell us that he once stole a goat, or a hen, to give to a poor man (2).

^a The elder of them.] viz. Reuben. But some think Simeon or Judah to be here meant; and instead, of the elder, interpret it, the most prudent of them.

(1) AL BEIDAWI, JALLALO'DDIN.

(2) JALLALO'DDIN.

whom we are arrived, and thou wilt find that we speak the truth. And when they were returned, and had spoken thus to their father, he said, Nay, but rather ye yourselves have contrived the thing for your own sakes: but patience is most proper for me; peradventure God will restore them all^v unto me; for he is knowing and wise. And he turned from them and said, O how am I grieved for JOSEPH! And his eyes became white with mourning^x, he being oppressed with deep sorrow. His sons said, By God, thou wilt not cease to remember JOSEPH, until thou be brought to death's door, or thou be actually destroyed by excessive affliction. He answered, I only represent my grief, which I am not able to contain, and my sorrow unto God; but I know by revelation from God, that which ye know not^v. O my sons, go and make inquiry after JOSEPH and his brother; and despair not of the mercy of God; for none despaireth of God's mercy, except

^v Peradventure God will restore them all, [see.] i. e. Joseph, Benjamin, and Simeon.

^x His eyes became white.] That is, the pupils lost their deep blackness, and became of a pearl colour, (as happens in suffusions,) by his continual weeping; which very much weakened his sight, or, as some pretend, made him quite blind (1).

^v I know by revelation from God, that which ye know not.] Viz. That Joseph is yet alive; of which some tell us he was assured by the angel of death in a dream; though others suppose he depended on the completion of Joseph's dream, which must have been frustrated, had he died before his brethren had bowed down before him (2).

* A small sum of money.] Their money being clipped and adulterated. Some, however, imagine they did not bring money, but goods to barter, such as wool and butter, or other commodities of small value (1).

† Do ye know what ye did unto Joseph and his brother, &c.] The injury they did Benjamin, was the separating him from his brother; after which they kept him in so great subjection, that he durst not speak to them, but with the utmost submission. Some say that these words were occasioned by a letter which Joseph's brethren delivered to him from their father, requesting the releasement of Benjamin; and by their representing his extreme affliction at the loss of him and his brother. The commentators observe that Joseph, to excuse his brethren's be-

haviour towards him, attributes it to their ignorance, and the heat of youth (2).

‡ Art thou really Joseph?] They say that this question was not the effect of a bare suspicion that he was Joseph, but that they actually knew him, either by his face and behaviour, or by his fore teeth, which he shewed in smiling; or else by putting off his tiara, and discovering a whitish mole on his forehead (3).

§ My inner garment, &c.] Which the commentators generally suppose to be the same garment with which Gabriel invested him in the well; which having originally come from paradise, had preserved the odour of that place, and was of so great virtue as to cure any distemper in the person who was touched with it (4).

(1) Al BEIDAWI. (2) Idem. (3) Idem. (4) Idem, JALLALO'DDIN.

^d I perceive the smell of Joseph.] This was the odour of the garment above-mentioned, brought by the wind to Jacob, who smelt it, as is pretended, at the distance of eighty parasangs (1); or, as others will have, three or eight days journey off (2).

^e Thou art in thy old mistake.] Being led into this imagination by thy excessive love of Joseph.

^f The messenger of good tidings.] viz. Judah, who, as he had formerly grieved his father, by bringing him Joseph's coat stained with blood, now rejoiced him as much, by being the bearer of this vest, and the news of Joseph's prosperity (3).

^g I will ask pardon for you, &c.] Deferring it, as some fancy, till he should see Joseph, and have his consent.

^h His parents.] viz. His father, and Leah, his mother's sister, whom

he looked on as his mother after Rachel's death (4).

Al Beidâwi tells us, that Joseph sent carriages and provisions for his father, and his family; and that he and the king of Egypt went forth to meet them. He adds, that the number of the children of Israel who entered Egypt with him, was seventy-two; and that when they were led out thence by Moses, they were increased to six hundred thousand five hundred and seventy men, and upwards, besides the old people and children.

ⁱ And he raised his parents to the seat of state, and they, together with his brethren, fell down, and did obeisance unto him.] A transposition is supposed to be in these words, and that he seated his father and mother after they had bowed down to him, and not before (5).

(1) Al BRIDAWI, JALLALO'DDIN.

(2) JALLALO'DDIN.

(3) Al BRIDAWI. (4) Idem. See Gen. xxxvii. 10.

(5) Idem.

interpretation of my vision, which I saw heretofore; now hath my LORD rendered it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought you hither from the desert; after that the devil had sown discord between me and my brethren; for my LORD is gracious unto whom he pleaseth; and he is the knowing, the wise GOD. O LORD, thou hast given me a part of the kingdom, and hast taught me the interpretation of dark sayings. The Creator of heaven and earth! thou art my protector in this world, and in that which is to come: make me to die a Moslem, and join me with the righteous^k. This is a secret history which we reveal unto thee, O MOHAMMED, although thou wast not present with the brethren of JOSEPH when they concerted their design, and contrived a plot against him. But the greater part of men, although thou earnestly desire it, will not believe. Thou shalt not demand of them any reward for thy publishing the KORAN; it is no other than an admonition unto all creatures. And how many signs soever there be of the being, unity, and providence of GOD, in the heavens and the earth; they will pass by them, and will retire afar off from them. And the greater part of them believe not in God, without being also guilty of idolatry^l. Do they not believe that some overwhelming affliction shall fall on them as a punishment from God; or that the hour

^k The Mohammedan authors write, that Jacob dwelt in Egypt twenty-four years, and at his death ordered his body to be buried in Palestine by his father, which Joseph took care to perform; and then returning into Egypt, died twenty-three years after. They add, that such high disputes arose among the Egyptians concerning his burial, that they had like to have come to blows; but at length they agreed to put his body into a marble coffin, and to sink it in the Nile; out of a superstitious ima-

gination, that it might help the regular increase of the river, and deliver them from famine, for the future: but when Moses led the Israelites out of Egypt, he took up the coffin, and carried Joseph's bones with him into Canaan, where he buried them by his ancestors. (1).

^l Without being also guilty of idolatry.] For this crime Mohammed charges not only the idolatrous Meccans, but also the Jews and Christians; as has been already observed more than once.

of judgment shall overtake them suddenly, while they consider not its approach? Say unto those of MECCA, This is my way: I invite you unto GOD, by an evident demonstration; both I and he who followeth me; and praise be unto GOD! I am not an idolater. We sent not any apostles before thee, except men, unto whom we revealed our will, and whom we chose out of those who dwelt in cities^m. Will they not go through the earth, and see what hath been the end of those who have preceded them? But the dwelling of the next life shall surely be better for those who fear GOD. Will they not therefore understand? Their predecessors were borne with for a time, until, when our apostles despaired of their conversion, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. Verily, in the histories of the prophets and their people, there is an instructive example unto those who are endued with understanding. The KORAN is not a new invented fiction; but a confirmation of those scriptures which have been revealed before it, and a distinct explication of every thing necessary, in respect either to faith or practice, and a direction and mercy unto people who believe.

^m Of those who dwelt in cities]
And not of the inhabitants of the de-
serts; because the former are more

knowing and compassionate, and the
latter more ignorant and hard-hearted
(1).

(1) Idem. See the Prelim. Diss. sect. I. p. 40.

C H A P. XIII.

Intituled, Thunderⁿ; revealed at MECCA^o.

In the name of the most merciful GOD.

AL. M. R.^p, These are the signs of the book of the KORAN: and that which hath been sent down unto thee from thy LORD is the truth; but the greater part of men will not believe. It is GOD who hath raised the heavens without visible pillars; and then ascended his throne, and compelled the sun and the moon to perform their services: every of the heavenly bodies runneth an appointed course. He ordereth all things. He sheweth his signs distinctly, that ye may be assured ye must meet your LORD at the last day. It is he who hath stretched forth the earth, and placed therein stedfast mountains and rivers; and hath ordained therein of every fruit two different kinds^q. He causeth the night to cover the day. Herein are certain signs unto people who consider. And in the earth are tracts of land of different natures^r, though bordering on each other; and also vineyards, and sceds, and palm-trees springing several from the same root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand. If thou dost wonder at the infidels denying the resurrection, surely wonderful is their saying, After we shall have been reduced to dust, shall we be restored

ⁿ This word occurs in the 56th page.

^o Or, according to some copies, at Medina.

^p The meaning of these letters is unknown. Of several conjectural explanations which are given of them, the following is one: I am the most wise and knowing GOD.

^q Two different kinds.] As sweet and sour, black and white, small and large, &c. (1).

^r Lands of different nature.] Some tracts being fruitful, and others barren; some plain, and others mountainous; some proper for corn, and others for trees, &c. (2).

(1) Idem, JALLALO'DDIN.

(2) Idem.

in a new creature? These are they who believe not in their LORD; these shall have collars on their necks*, and these shall be the inhabitants of hell-fire: therein shall they abide for ever. They will ask of thee to hasten evil rather than good†; although there have already been examples of the divine vengeance before them. Thy LORD is surely endued with indulgence towards men, notwithstanding their iniquity; but thy LORD is also severe in punishing. The infidels say, Unless a sign be sent down unto him from his LORD, we will not believe. Thou art commissioned to be a preacher only, and not a worker of miracles: and unto every people hath a director been appointed. GOD knoweth what every female beareth in her womb; and what the wombs want or exceed of their due time, or number of young. With him is every thing regulated according to a determined measure. He knoweth that which is hidden, and that which is revealed. He is the great, the most high. He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of GOD. Each of them hath angels mutually succeeding each other, before him, and behind him; they watch him by the command of GOD‡. Verily GOD will not change his grace which is in men, until they change the disposition in their souls by sin. When GOD willeth evil on a people, there shall be none to avert it! neither shall they have any protector beside

* These shall have collars on their necks.] The collar here mentioned is an engine something like a pillory, but light enough for the criminal to walk about with. Besides the hole to fix it on the neck, there is another for one of the hands, which is thereby fastened to the neck (1). And in this manner the Mohammedans suppose the reprobates will appear at the day of judgment (2). Some under-

stand this passage figuratively, of the infidels being bound in the chains of error and obitancy (3).

† They will ask of thee to hasten evil rather than good.] Provoking and daring thee to call down the divine vengeance on them for their impertinency.

‡ See the Prelim. Dis. sect. IV. p. 59.

(1) V. CHARDIN, *Voy. de Perse*, T. 2. p. 229.
(3) AL BEIDAWI.

(2) See chap. 5.

him. It is he who causeth the lightening to appear unto you, to strike fear and to raise hope*, and who formeth the pregnant clouds. The thunder celebrateth his praise*, and the angels also, for fear of him. He sendeth his thunderbolts, and striketh therewith whom he pleaseth, while they dispute concerning God†, for he is mighty in power. It is he who ought of right to be invoked; and the idols which they invoke besides him, shall not hear them at all; otherwise than as he is heard, who stretcheth forth his hands to the water, that it may ascend to his mouth, when it cannot ascend thither: the supplication of the unbelievers is utterly erroneous. Whatsoever is in heaven and on earth, worshippeth God voluntarily or of force‡: and their shadows also, morning and evening*. Say, Who is the LORD of heaven and earth? Answer, God. Say, Have ye

* To raise hope] Thunder and lightning being the sign of approaching rain; a great blessing, in the eastern countries more especially

* The thunder celebrateth his praise] Or causeth those who hear it to praise him. Some commentators tell us, that by the word thunder, in this place, is meant the angel who presides over the clouds, and drives them forwards with twisted sheets of fire (1).

† While they dispute concerning God] This passage was revealed on the following occasion. Amer Ebn al Tofail, and Arbad Ebn Rabiah, the brother of Labid, went to Mohammed with an intent to kill him; and Amer began to dispute with him concerning the chief points of his doctrine, while Arbad, taking a compass, went behind him to dispatch him with his sword: but the prophet perceiving his design, implored God's protection; whereupon Arbad was immediately struck dead by thunder, and Amer was struck with a pestilential boil, of

which he died in a short time, in a miserable condition (2).

Jallalo'ddin, however, tells another story, saying, that Mohammed having sent one to invite a certain man to embrace his religion, the person put this question to the missionary, Who is this apostle, and what is God? Is he of gold, or of silver, or of brass? Upon which a thunderbolt struck off his skull, and killed him.

* Whatever is in heaven and on earth worshippeth God, voluntarily or of force.] The infidels and devils themselves being constrained to humble themselves before him, though against their will, when they are delivered up to punishment.

‡ And their shadows also morning and evening.] This is an allusion to the increasing and diminishing of the shadows according to the height of the sun; so that when they are the longest, which is in the morning and the evening, they appear prostrate on the ground, in the posture of adoration.

(1) Al BEIDAWI, JALLALO'DDIN. (2) Al BEIDAWI. V. GOLII. not. in Adagia Arab. adject. ap Gram. Erpenii, p. 99.

therefore taken unto yourselves protectors beside him, who are unable either to help or to defend themselves from hurt? Say, shall the blind and the seeing be esteemed equal? or shall darkness and light be accounted the same? or have they attributed companions unto God who have created as he hath created, so that their creation bear any resemblance unto his? Say, God is the creator of all things; he is the one, the victorious GOD. He causeth water to descend from heaven, and the brooks flow according to their respective measure, and the floods bear the floating froth: and from the metals which they melt in the fire, seeking to cast ornaments or vessels for use, there ariseth a scum like unto it. Thus God setteth forth truth and vanity. But the scum is thrown off, and that which is useful to mankind remaineth on the earth. Thus doth God put forth parables. Unto those who obey their LORD shall be given the most excellent reward: but those who obey him not, although they were possessed of whatever is in the whole earth, and as much more, they would give it all for their ransom. These will be brought to a terrible account: their abode shall be hell; an unhappy couch shall it be! Shall he therefore, who knoweth that what hath been sent down unto thee from thy LORD is truth, be rewarded as he who is blind? The prudent only will consider; who fulfil the covenant of God, and break not their contract; and who join that which God hath commanded to be joined^b, and who fear their LORD, and dread an ill account; and who persevere out of a sincere desire to please their LORD, and observe the stated times of prayer, and give alms out of what we have bestowed on them, in secret and openly, and who turn away evil with good: the reward of these shall be paradise, gardens of eternal abode^c, which they shall enter;

^b Who join that which God hath commanded to be joined.] By believing in all the prophets without exception, and joining thereto the

continual practice of their duty, both towards God and man (1).

^c Gardens of eternal abode.] Literally, gardens of Eden. See chap. 9.

(1) Idem, JALLALO'DDIN, YAHYA.

* Though a Korân should be revealed, by which mountains should be removed, &c.] These are miracles which the Koreish required of Mohammed; demanding that he would, by the power of his Korân, either remove the mountains from about Mecca, that they might have delicious gardens in their room; or that he would oblige the wind to transport

them with their merchandise to Syria; (according to which tradition the words here translated, or the earth cleaved in sunder, should be rendered, or the earth be travelled over in an instant;) or else raise to life Kosai Ebn Kelâb (1), and others of their ancestors, to bear witness to him; whereupon this passage was revealed.

(1) See chap. 8.

* Or to sit down near their habitations.] It is supposed by some, that these words are spoken to Mohammed, and then they must be translated in the second person, Nor shalt thou cease to sit down, &c. For they say this verse relates to the idolaters of Mecca, who were afflicted with a series of misfortunes for their ill usage of their prophet, and were also continually annoyed and harrassed by his parties, which frequently plundered their caravans, and drove off their cattle; himself sitting down with his whole army

near the city in the expedition of al Hodeibiya (1).

† Until God's promise come.] i. e. Till death and the day of judgment overtake them; or, according to the exposition in the preceding note, until the taking of Mecca (2).

‡ In outward speech only.] That is, calling them the companions of God, without being able to assign any reason, or give any proof, why they deserve to be sharers in the honour and worship due from mankind to him (3).

(1) AL BZIDAWI.

(2) Idem.

(3) Idem.

what

what hath been revealed unto thee^h. Yet there are some of the confederates who deny part thereofⁱ. Say unto them, Verily I am commanded to worship God alone; and to give him no companion: upon him do I call, and unto him shall I return. To this purpose have we sent down the KORAN, a rule of judgment, in the Arabic language. And verily if thou follow their desires, after the knowledge which hath been given thee, there shall be none to defend or protect thee against God. We have formerly sent apostles before thee, and bestowed on them wives and children^k; and no apostle had the power to come with a sign, unless by the permission of God. Every age hath its book of revelation: God shall abolish and shall confirm what he pleaseth. With him is the original of the book^l. Moreover, whether we cause thee to see any part of that punishment wherewith we have threatened them, or whether we cause thee to die before it be inflicted on them, verily unto thee belongeth preaching only, but unto us inquisition. Do they not see that we come into their land, and straiten the borders thereof, by the conquests of the true believers? When God judgeth, there is none to reverse

^h Those to whom we have given the scriptures, &c.] viz. The first profelytes to Mohammedism from Judaism and Christianity, or the Jews and Christians in general, who were pleased to find the Korân so consonant to their own scriptures (1).

ⁱ Some of the confederates, &c.] That is, such of them as had entered into a confederacy to oppose Mohammed; as did Caab Ebn al Afhras, and the Jews who followed him; and al Seyid al Najrâni, al Akib, and several other Christians; who denied such parts of the Korân as contradicted their corrupt doctrines and traditions (2).

^k And bestowed on them wives and children.] As we have on thee. This passage was revealed in answer

to the reproaches which were cast on Mohammed on account of the great number of his wives. For the Jews said, That if he was a true prophet, his care and attention would be employed about something else than women, and the getting of children (3). It may be observed, that it is a maxim with the Jews, that nothing is more repugnant to prophecy than carnality (4).

^l The original of the book.] Literally the mother of the book; by which is meant the preserved table, from which all the written revelations which have been from time to time published to mankind, according to the several dispensations, are transcripts.

(1) See chap. 3.

(2) Idem.

(3) JALLALO'DDIN, YAHYA.

(4) V. MAIMON. More Nev. part. 2. c. 36, &c.

his judgment; and he will be swift in taking an account. Their predecessors formerly devised subtle plots against their prophets; but God is master of every subtle device. He knoweth that which every soul deserveth: and the infidels shall surely know whose will be the reward of paradise. The unbelievers^m will say, Thou art not sent of GOD. Answer, God is a sufficient witness between me and you, and he who understandeth the scriptures.

^m The unbelievers.] The persons intended in this passage, it is said, were the Jewish doctors (1).

(1) Al BEIDAWI.

CHAP. XIV.

Intituled, ABRAHAMⁿ; revealed at MECCA.

In the name of the most merciful GOD.

AL R.^o This book have we sent down unto thee, that thou mayest lead men forth from darkness into light, by the permission of their LORD, into the glorious and laudable way. GOD is he unto whom belongeth whatsoever is in heaven and on earth: and woe be to the infidels, because a grievous punishment waiteth them; who love the present life above that which is to come, and turn men aside from the way of GOD, and seek to render it crooked: these are in an error far distant from the truth. We have sent no apostle but with the language of his people, that he might declare their duty plainly unto them^p; for GOD causeth to err whom he pleaseth, and directeth whom he pleaseth; and he is the

ⁿ Mention is made of this patriarch towards the end of the chapter.

^o See the Prelim. Dis. sect. III. p. 78, &c.

^p That he might declare their duty plainly unto them] That so they

might not only perfectly and readily understand those revelations themselves, but might also be able to translate and interpret them unto others (1).

(1) Al BEIDAWI.

mighty, the wise. We formerly sent MOSES with our signs, and commanded him, saying, Lead forth thy people from darkness into light, and remind them of the favours of GOD¹: Verily therein are signs unto every patient and grateful person. And call to mind when MOSES said unto his people, Remember the favour of GOD towards you, when he delivered you from the people of PHARAOH: they grievously oppressed you; and they slew your male children, but let your females live²: therein was a great trial from your LORD. And when your LORD declared, by the mouth of MOSES, saying, If ye be thankful, I will surely increase my favours towards you; but if ye be ungrateful, verily my punishment shall be severe. And MOSES said, If ye be ungrateful, and all who are in the earth likewise; verily GOD needeth not your thanks, though he deserveth the highest praise. Hath not the history of the nations your predecessors reached you; namely, of the people of NOAH, and of AD, and of THAMUD³, and of those who succeeded them; whose number none knoweth except GOD? Their apostles came unto them with evident miracles; but they clapped their hands to their mouths out of indignation, and said, We do not believe the message with which ye pretend to be sent; and we are in a doubt concerning the religion to which ye invite us, as justly to be suspected. Their apostles answered, Is there any doubt concerning GOD, the creator of heaven and earth? He inviteth you to the true faith, that he may forgive you part of your sins⁴, and may respite your punishment, by granting

¹ The favours of GOD.] Literally, the days of GOD; which may also be translated, The battles of GOD, (the Arabs using the word day to signify a remarkable engagement, as the Italians do *Giornata*, and the French, *Journée*;) or his wonderful acts manifested in the various success of former nations in their wars (1).

² See chap. 7.

³ See *ibid*.

⁴ Part of your sins.] That is, such of them as were committed directly against GOD, which are immediately cancelled by faith, or embracing Islām; but not the crimes of injustice and oppression, which were committed against man (2): for, to obtain remission of these last, besides

ing you space to repent, until an appointed time. They answered, Ye are but men like unto us: ye seek to turn us aside from the gods which our fathers worshipped; wherefore bring us an evident demonstration, by some miracle, that ye speak truth. Their apostles replied unto them, We are no other than men like unto you; but God is bountiful unto such of his servants as he pleaseth; and it is not in our power to give you a miraculous demonstration of our mission, unless by the permission of God; in God therefore let the faithful trust. And what excuse have we to alledge, that we should not put our trust in God, since he hath directed us our paths? Wherefore we will certainly suffer with patience the persecution wherewith ye shall afflict us: in God therefore let those put their confidence who seek in whom to put their trust. And those who believed not, said unto their apostles, We will surely expel you out of our land, or ye shall return unto our religion. And their Lord spake unto them by revelation, saying, We will surely destroy the wicked doers; and we will cause you to dwell in the earth after them. This shall be granted unto him who shall dread the appearance at my tribunal, and shall fear my threatening. And they asked assistance of GOD^u, and every rebellious perverse person failed of success. Hell lieth unseen before him, and he shall have filthy water^w given him to drink: he shall sup it up by little and little, and he shall not easily let it pass his throat, because of its nauscoufness. Death also shall

besides faith, repentance and restitution, according to a man's ability, are also necessary.

^u They asked assistance of GOD.] The commentators are uncertain whether these were the prophets who begged assistance against their enemies, or the infidels, who called for God's decision between themselves and them; or both. And some suppose this verse hath no con-

nection with the preceding, but is spoken of the people of Mecca, who begged rain in a great drought with which they were afflicted at the prayer of their prophet, but could not obtain it (1).

^w Filthy water.] Which will issue from the bodies of the damned, mixed with purulent matter and blood.

come upon him from every quarter, yet he shall not die; and before him shall there stand prepared a grievous torment. This is the likeness of those who believe not in their LORD. Their works are as ashes, which the wind violently scattereth in a stormy day; they shall not be able to obtain any solid advantage from that which they have wrought. This is an error most distant from truth. Dost thou not see that GOD hath created the heavens and the earth in wisdom? If he please, he can destroy you, and produce a new creature in your stead: neither will this be difficult with GOD. And they shall all come forth into the presence of GOD at the last day: and the weak among them shall say unto those who behaved themselves arrogantly*, Verily we were your followers on earth; will ye not therefore avert from us some part of the divine vengeance? They shall answer, If GOD had directed us aright, we had certainly directed you†. It is equal unto us whether we bear our torments impatiently, or whether we endure them with patience; for we have no way to escape. And SARAN shall say, after judgment shall have been given, Verily GOD promised you a promise of truth: and I also made you a promise; but I deceived you. Yet I had not any power over you to compel you; but I called you only, and ye answered me: wherefore accuse not me, but accuse yourselves‡. I cannot assist you; neither can ye assist me. Verily I do now renounce your having associated me with GOD heretofore§. A grievous punishment is prepared for the unjust.

* The weak shall say unto those who behave arrogantly.] i. e. The more simple and inferior people shall say to their teachers and princes who seduced them to idolatry, and confirmed them in their obstinate infidelity.

† If GOD had directed us aright, we had certainly directed you.] That is, We made the same choice for you as we did for ourselves; and had not GOD permitted us to fall

into error, we had not seduced you.

‡ Wherefore accuse not me, &c.] Lay not the blame on my temptations, but blame your own folly in obeying and trusting to me, who had openly professed myself your irreconcilable enemy.

§ I do now renounce your having associated me with GOD heretofore.] Or I do now declare myself clear of your having obeyed me preferably to GOD, and worshipped idols at my

unjust. But they who shall have believed, and wrought righteousness, shall be introduced into gardens wherein rivers flow; they shall remain therein for ever, by the permission of their LORD; and their salutation therein shall be, Peace^b! Dost thou not see how GOD putteth forth a parable, representing a good word as a good tree, whose root is firmly fixed in the earth, and whose branches reach unto heaven; which bringeth forth its fruit in all seasons, by the will of its LORD? GOD propoundeth parables unto men, that they may be instructed. And the likeness of an evil word is as an evil tree; which is torn up from the face of the earth, and hath no stability^c. GOD shall confirm them who believe, by the steadfast word of faith, both in this life and in that which is to come^d: but GOD shall lead the wicked into error; for GOD doth that which he pleaseth. Hast thou not considered those who have changed the grace of GOD to infidelity^e, and cause their people to descend into

my instigation. Or the words may be translated, I believed not heretofore in that Being with whom ye did associate me; intimating his first disobedience in refusing to worship Adam at GOD's command (1).

^b See chap. 10. p. 2.

^c What is particularly intended in this passage by the good word, and the evil word, the expositors differ. But the first seems to mean the profession of GOD's unity, the inviting others to the true religion, or the Korân itself; and the latter, the acknowledging a plurality of gods, the seducing of others to idolatry, or the obstinate opposition of GOD's prophets (2).

^d And in that which is to come.] Jallalo'ddin supposes the sepulchre to be here understood; in which place when the true believers come to be examined by the two angels concerning their faith, they will answer properly, and without hesitation;

which the infidels will not be able to do (3).

^e Hast thou not considered those who have changed the grace of GOD to infidelity, &c.] That is, who requite his favours with disobedience and incredulity. Or, whose ingratitude obliged GOD to deprive them of the blessings he had bestowed on them; as he did the Meccans, who, though GOD had placed them in the sacred territory, and given them the custody of the Caaba, and abundant provision of all necessaries and conveniences of life, and had also honoured them by the mission of Mohammed, yet, in return for all this, became obstinate unbelievers, and persecuted his apostle; for which they were not only punished by a famine of seven years, but also by the loss and disgrace they sustained at Bedr; so that they who had before been celebrated for their prosperity, were now stripped of

(1) AL BRIDAWI. (2) Idem, JALLALO'DDIN. (3) See the Prelim. Dis. sect. IV. p. 100.

into the house of perdition, namely, into hell? They shall be thrown to burn therein; and an unhappy dwelling shall it be. They also set up idols as co-partners with God, that they might cause men to stray from his path. Say unto them, Enjoy the pleasures of this life for a time; but your departure hence shall be into hell-fire. Speak unto my servants who have believed, that they be assiduous at prayer, and give alms out of that which we have bestowed on them, both privately and in public, before the day cometh, wherein there shall be no buying or selling, neither any friendship. It is God who hath created the heavens and the earth; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance: and by his command he obligeth ^f the ships to sail in the sea for your service; and he also forceth the rivers to supply your uses; he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you; and hath subjected the day and the night to your service. He giveth you of every thing which ye ask him; and if ye attempt to reckon up the favours of God, ye shall not be able to compute the same. Surely man is unjust and ungrateful. Remember when ABRAHAM said, O LORD, make this land ^g a place of security; and grant that I and my children ^h may avoid the worship of idols; for they, O LORD, have seduced a great number of men. Whoever

that, and become conspicuous only for their infidelity (1). If this be the drift of the passage, it could not have been revealed at Mecca, as the rest of the chapter is agreed to be; wherefore some suppose this verse and the next to have been revealed at Medina.

^f He obligeth.] The word used here, and in the following sentences, is *Sakkhara*, which signifies forcibly to press into any service (2).

^g This land.] Viz. The territory of Mecca. See the Prelim. Disc. sect. IV. p. 152, &c.

^h And my children.] This prayer, it seems, was not heard as to all his posterity, particularly as to the descendants of Ismael; though some pretend that these latter did not worship images, but only paid a superstitious veneration to certain stones, which they set up, and compassed, as representations of the Caaba (3).

(1) AL BEIDAWI. (2) See chap. ii p. 29. not. 2. See the Prelim. Disc. sect. I p. 26, 27; 28.

(3) AL BEIDAWI.

therefore shall follow me, he shall be of me: and whosoever shall disobey me; verily thou wilt be gracious and merciful¹. O LORD, I have caused some of my offspring^k to settle in an unfruitful valley, near thy holy house, O LORD, that they may be constant at prayer. Grant, therefore, that the hearts of some men^l may be affected with kindness toward them; and do thou bestow on them all sorts of fruits^m, that they may give thanks. O LORD, thou knowest whatsoever we conceal, and whatsoever we publish: for nothing is hidden from God, either on earth or in heaven. Praise be unto God, who hath given me, in my old age, ISMAEL and ISAAC: for my LORD is the hearer of supplication. O LORD, grant that I may be an observer of prayer, and a part of my posterity alsoⁿ, O LORD; and receive my supplication. O LORD, forgive me and my parents^o, and the faithful on the day whereon an account shall be taken. Think not, O prophet, that God is regardless of what the ungodly do. He only deferreth their punishment unto the day whereon mens'

¹ Thou wilt be gracious and merciful.] That is, by disposing him to repentance. But Jallalo'ddin supposes these words were spoken by Abraham before he knew that God would not pardon idolatry.

^k Some of my offspring.] i. e. Ismael and his posterity. The Mohammedans say, that Hagar, his mother, belonged to Sarah, who gave her to Abraham; and that on her bearing him this son, Sarah became so jealous of her, that she prevailed on her husband to turn them both out of doors; whereupon he sent them to the territory of Mecca, where God caused the fountain of Zemzem to spring forth for their relief, in consideration of which, the Jorhamites, who were the masters of the country, permitted them to settle among them⁽¹⁾.

^l The hearts of some men, &c.] Had he said the hearts of men abso-

lutely, the Persians and Romans would also have treated them as friends; and both the Jews and Christians would have made their pilgrimages to Mecca⁽²⁾.

^m Bestow on them fruits.] This part of the prayer was granted; Mecca being so plentifully supplied, that the fruits of spring, summer, and autumn, are to be found there at one and the same time⁽³⁾.

ⁿ And a part of my posterity.] For he knew by revelation that some of them would be infidels.

^o Forgive me and my parents.] Abraham put up this petition to God before he knew that his parents were the enemies of God⁽⁴⁾. Some suppose his mother was a true believer, and therefore read it in the singular, And my father. Others fancy that by his parents the patriarch here means Adam and Eve⁽⁵⁾.

(1) Al BEIDAWI.

(4) See chap. 9.

(2) Idem, JALLALO'DDIN.

(5) JALLALO'DDIN, Al BEIDAWI.

(3) Idem.

eyes shall be fixed: they shall hasten forward at the voice of the angel calling to judgment, and shall lift up their heads; they shall not be able to turn their sight from the object whereon it shall be fixed, and their hearts shall be void of sense through excessive terror. Wherefore do thou threaten men with the day whereon their punishment shall be inflicted on them, and whereon those who have acted unjustly shall say, O LORD, give us respite unto a term near at hand; and we will obey thy call, and we will follow thy apostles. But it shall be answered unto them, Did ye not swear heretofore, that no reverse should befall you? yet ye dwelt in the dwellings of those who had treated their own souls unjustly^a; and it appeared plainly unto you how we had dealt with them^b; and we propounded their destruction as examples unto you. They employ their utmost subtilty to oppose the truth; but their subtilty is apparent unto God, who is able to frustrate their designs; although their subtilty were so great, that the mountains might be moved thereby. Think not therefore, O prophet, that God will be contrary to his promise of assistance, made unto his apostles; for God is mighty, able to avenge. The day will come, when the earth shall be changed into another earth, and the heavens into other heavens^c; and men shall come forth from their graves to appear before the only, the mighty God. And thou shalt see the wicked on that day

^a That no reverse should befall you. That is, That ye should not taste of death, but continue in this world for ever; or that ye should not after death be raised to judgment (1).

^b The dwellings of those who had treated their own souls unjustly.] Viz. of the Adites and Thamudites.

^c And it appeared plainly unto you how we had dealt with them.] Not only by the histories of those people revealed in the Korán, but also by the monuments remaining of them,

(as the houses of the Thamudites,) and the traditions preserved among you of the terrible judgments which befall them.

^d When the earth shall be changed into another earth, and the heavens into other heavens.] This the Mohammedans suppose will come to pass at the last-day; the earth becoming white and even, or, as some will have it, of silver; and the heavens of gold (2).

(1) Al BEIDAWI, JALLALO'DDIN, Al ZAMAKHSHARI, YAHTA.

(2) Idem, V. Prelim. Dif. Sect. IV. p. 113.

bound together in fetters: their inner garments shall be of pitch, and fire shall cover their faces; that God may reward every soul according to what it shall have deserved; for God is swift in taking an account. This is a sufficient admonition unto men, that they may be warned thereby, and that they may know that there is but one God; and that those who are endued with understanding may consider.

C H A P. XV.

Intituled, AL HEJR'; revealed at MECCA.

In the name of the most merciful God.

AL. R.^a These are the signs of the book, and of the perspicuous KORAN. * The time may come when the unbelievers shall wish that they had been Moslems^w. Suffer them to eat, and to enjoy themselves in this world; and let hope entertain them: but they shall hereafter know their folly. We have not destroyed any city, but a fixed term of repentance was appointed them. No nation shall be punished before their time shall be come; neither shall they be respited after. The MECCANS say, O thou to whom the admonition* hath been sent down, thou art certainly possessed with a devil: wouldest thou not have come unto us with an attendance of angels, if thou hadst spoken truth? Answer, We send not down the angels unless on a just occasion^y: nor should they be

XIV.

^a Al Hejr is a territory in the province of Hejaz, between Medina and Syria, where the tribe of Thamud dwelt (1); and is mentioned towards the end of the chapter.

^w See the Prelim. Dif. Sect. III. p. 78, &c.

^y When the unbelievers shall wish that they had been Moslems.] Viz. When they shall see the success and prosperity of the true believers; or when they shall come to die; or at the resurrection.

* The admonition.] i. e. The revelations which compose the Koran.

^y A just occasion.] When the Divine Willdom shall judge it proper to use their ministry, as in bearing his revelations to the prophets, and the executing his sentence on wicked people; but not to humour you with their appearance in visible shapes, which, should your demand be complied with, would only increase your confusion, and bring God's vengeance on you the sooner.

(1) See Prelim. Dif. p. 9.

then respited any longer. We have surely sent down the KORAN; and we will certainly preserve the same from corruption*. We have heretofore sent apostles before thee, among the ancient sects: and there came no apostle unto them, but they laughed him to scorn. In the same manner will we put it into the hearts of the wicked MECCANS to scoff at their prophet: they shall not believe on him; and the sentence of the nations of old hath been executed heretofore. If we should open a gate in the heaven above them, and they should ascend thereto^a all the day long, they would surely say, Our eyes are only dazzled: or rather we are a people deluded by enchantments. We have placed the twelve signs in the heaven, and have set them out in various figures for the observation of spectators: and we guard them from every devil^b driven away with stones^c; except him who listeneth by stealth, at whom a visible flame is darted^d. We have also spread forth the earth, and thrown thereon stable mountains; and we have caused every kind of vegetable to spring forth in the same, according to a determinate weight: and we have provided therein necessaries of life for you, and for him whom ye do not sustain^e. There is no one thing but the store-houses thereof are in our hands: and we distribute not the same otherwise than in a determinate measure.

* See the Prelim. Dis. Sect. IV. p. 98, 99.

^a And they should ascend thereto.] i. e. The incredulous Meccans themselves; or, as others rather think, the angels in visible forms.

^b We guard them from every devil, &c.] For the Mohammedans imagine that the devils endeavour to ascend to the constellations, to pry into the actions, and overhear the discourse, of the inhabitants of heaven, and to tempt them. They also pretend that these evil spirits had the liberty of entering any of the heavens till the birth of JESUS, when they were excluded three of them; but

that on the birth of Mohammed they were forbidden the other four (1).

^c See chap. 3. p. 61. not. 9.

^d At whom a visible flame is darted.] For when a star seems to fall or shoot, the Mohammedans suppose the angels, who keep guard in the constellations, dart them at the devils who approach too near.

^e And for him whom ye do not sustain.] Viz. Your family, servants, and slaves, whom ye wrongly imagine that ye feed yourselves; though it is God who provides for them as well as you (2): or, as some rather think, the animals, of whom men take no care (3).

We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which ye keep not in store. Verily we give life, and we put to death; and we are the heirs of all things^f. We know those among you who go before; and we know those who stay behind^g. And thy LORD shall gather them together at the last day; for he is knowing and wise. We created man of dried clay, of black mud formed into shape^h: and we had before created the devil of subtle fire. And remember when thy LORD said unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape: when therefore I shall have completely formed him, and shall have breathed of my spirit into him, do ye fall down and worship him. And all the angels worshipped ADAM together, except EBLIS, who refused to be with those who worshipped him. And GOD said unto him, O EBLIS, what hindered thee from being with those who worshipped ADAM? He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape. GOD said, Get thee therefore hence; for thou shalt be driven away with stones: and a curse shall be on thee, until the day of judgment. The devil said, O LORD, give me respite until the day of resurrection. GOD answered, Verily thou shalt be one of those who are respited until the day of the appointed timeⁱ. The devil replied, O LORD, because thou

^f The heirs of all things.] i. e. Alone surviving, when all creatures shall be dead and annihilated.

^g We know those among you who go before, and those who stay behind.] What these words particularly drive at, is uncertain. Some think them spoken of the different times of mens' several entrance into this world, and their departure out of it; others of the respective forwardness and backwardness of Mo-

hammed's men in battle; and a third says, the passage was occasioned by the different behaviour of Mohammed's followers, on seeing a very beautiful woman at prayers behind the prophet; some of them going out of the mosque before her, to avoid looking on her^h more nearly; and others staying behind, on purpose to view her (1).

^h See chap. ii. p. 6, &c.

ⁱ See *ibid.* and chap. 7.

hast seduced me, I will surely tempt them to disobedience in the earth; and I will seduce them all, except such of them as shall be thy chosen servants. GOD said, This is the right way with me^k. Verily as to my servants, thou shalt have no power over them; but over those only who shall be seduced, and who shall follow thee. And hell is surely denounced unto them all: it hath seven gates: unto every gate a distinct company of them shall be assigned^l. But those who fear GOD shall dwell in gardens, amidst fountains. The angels shall say unto them, Enter ye therein in peace and security. And we will remove all grudges from their breasts^m; they shall be as brethren, sitting over against one anotherⁿ on couches: weariness shall not affect them therein, neither shall they be cast out thence for ever. Declare unto my servants that I am the gracious, the merciful GOD; and that my punishment is a grievous punishment. And relate unto them the history of ABRAHAM'S guests^o. When they went in unto him, and said, Peace be unto thee; he answered, Verily we are afraid of you^p; and they replied, Fear not; we bring thee the promise of a wise son. He said, Do ye bring me the promise of a son now old age hath overtaken me? what is it therefore that ye tell me? They said, We have told thee the truth; be not therefore one of those who despair. He answered, And who despaireth of the mercy of GOD, except those who err?

^k This is the right way with me.] Viz. The saving of the elect, and the utter reprobation of the wicked, according to my eternal decree.

^l See the Prelim. Dis. Sect. IV. p. 121, 122.

^m We will remove all grudges from their breasts.] That is all hatred and ill-will which they bore each other in their life-time (1); or, as some choose to expound it, all envy or heart-burning, on account of the different degrees of honour and happiness to which the blessed will

be promoted, according to their respective merits.

ⁿ Sitting over against one another.] Never turning their backs to one another (2); which might be construed a sign of contempt.

^o See chap. 11. p. 26, &c.

^p We are afraid of you.] What occasioned Abraham's apprehension was, either their sudden entering without leave, or their coming at an unreasonable time; or else their not eating with him.

(1) See chap. 7.

(2) JALLALO'DDIN.

And he said, What is your errand therefore, O messengers of GOD? They answered, Verily we are sent to destroy a wicked people: but as for the family of LOT, we will save them all, except his wife; we have decreed that she shall be one of those who remain behind to be destroyed with the infidels. And when the messengers came to the family of LOT, he said unto them, Verily ye are people who are unknown to me. They answered, But we are come unto thee to execute that sentence, concerning which your fellow-citizens doubted: We tell thee a certain truth; and we are messengers of veracity. Therefore lead forth thy family in some time of the night; and do thou follow behind them; and let none of you turn back; but go whither ye are commanded¹. And we gave him this command, because the utmost remnant of those people was to be cut off in the morning. And the inhabitants of the city came unto LOT, rejoicing at the news of the arrival of some strangers. And he said unto them, Verily these are my guests: wherefore do not disgrace me by abusing them; but fear GOD, and put me not to shame. They answered, Have we not forbidden thee from entertaining or protecting any man? LOT replied, These are my daughters: therefore rather make use of them, if ye be resolved to do what ye purpose. As thou livest they wander in their folly². Wherefore a terrible storm from heaven assailed them at sun-rise: and we turned the city upside down; and we rained on them stones of baked clay. Verily herein are signs unto men of sagacity: and those cities were punished, to point out a right way for men to walk in. Verily herein is a sign unto the true believers. The inhabitants of the wood near MIDIAN³ were also ungodly; wherefore we took ven-

¹ Whither ye are commanded.] Which was into Syria, or into Egypt (1).

² Some will have these words spoken by the angels to Lot; others by GOD to Mohammed.

(1) AL BRIDAWI, JALLALO'DDIN.

³ The inhabitants of the wood.] To whom Shoaib was also sent, as well as to the inhabitants of Midian. Abu'l-feda says these people dwelt near Tabûc, and that they were not of the same tribe with Shoaib (2).

(2) See also Geogr. Nub. p. 110.

geance on them¹. And both of them were destroyed, to serve as a manifest rule for men to direct their actions by. And the inhabitants of AL HEJR² likewise heretofore accused the messengers of GOD of imposture: and we produced our signs unto them, but they retired afar off from the same. And they hewed houses out of the mountains to secure themselves. But a terrible noise from heaven assailed them in the morning: neither was what they had wrought of any advantage unto them. We have not created the heavens and the earth, and whatever is contained between them, otherwise than in justice: and the hour of judgment shall surely come. Wherefore, O MOHAMMED, forgive thy people with a gracious forgiveness³. Verily thy LORD is the creator of thee and of them, and knoweth what is most expedient. We have already brought unto thee seven verses which are frequently to be repeated⁴, and the glorious KORAN. Cast not thine eyes on the good things which we have bestowed on several of the unbelievers, so as to covet the same⁵; neither be thou grieved on their account. Behave thyself with meekness towards the true believers; and say, I am a public preacher. If they believe not, we will inflict a like punishment on them, as we have

¹ We took vengeance on them.] Destroying them for their incredulity and disobedience, by a hot suffocating wind (1).

² The inhabitants of Al Hejr.] Who were the tribe of Thamūd (2).

³ This verse, it is said, was abrogated by that of the Sword.

⁴ Seven verses, &c.] That is, the first chapter of the Korān, which consists of so many verses: though some suppose the seven long chapters (3) are here intended.

⁵ Cast not thine eyes on the good things which we have bestowed on several of the unbelievers, &c.] That is, Do not envy or covet their worldly prosperity, since thou hast received in the Korān a blessing, in

comparison whereof all that we have bestowed on them, ought to be condemned as of no value. Al Beidāwi mentions a tradition, that Mohammed meeting at Adhriāt (a town of Syria) seven caravans, very richly laden, belonging to some Jews of the tribes of Koreidha and al Nadir, his men had a great mind to plunder them, saying, That those riches would be of great service for the propagation of God's true religion. But the prophet represented to them, by this passage, that they had no reason to repine, God having given them the seven verses, which were infinitely more valuable than those seven caravans (4).

(1) AL BEIDAWI, JALLALO'DDIN. (2) See chap. vii. and Prelim. Disc. p. 9. (3) See chap. 9. (4) AL BEIDAWI.

inflicted on the dividers*, who distinguished the KORAN into different parts; for by thy LORD, we will demand an account from them all, of that which they have wrought. Wherefore publish that which thou hast been commanded, and withdraw from the idolaters. We will surely take thy part against the scoffers*, who associate with God another god; they shall surely know their folly. And now we well know that thou art deeply concerned on account of that which they say: but do thou celebrate the praise of thy LORD; and be one of those who worship; and serve thy LORD, until death^b shall overtake thee.

* The dividers.] Some interpret the original word, the obstructors, who hindered men from entering Mecca, to visit the temple, lest they should be persuaded to embrace Islām: and this, it is said, was done by ten men who were all slain at Bedr. Others translate the word, Who bound themselves by oath; and suppose certain Thamudites, who swore to kill Sâleh by night, are here meant. But the sentence more probably relates to the Jews and Christians, who (say the Mohammedans) receive some part of the scriptures, and reject others; and also approved of some passages of the Korân, and disapproved of others, according to their prejudices; or else to the unbelieving Meccans, some of whom called the Korân a piece of witchcraft; others, flights of divination; others, old stories; and others, a poetical composition (1).

^a We will take thy part against the scoffers.] This passage, it is said, was revealed on account of five noble Koreish, whose names were

al Walid Ebn al Mogheira, al As Ebn Wayel, Oda Ebn Kais, al Afwad Ebn Abd Yaghûth, and al Afwad Ebn al Motalleb. These were inveterate enemies of Mohammed, continually persecuting him, and turning him into ridicule: wherefore at length Gabriel came, and told him that he was commanded to take his part against them; and on the angel's making a sign towards them one after another, al Walid passing by some arrows, one of them hitched in his garment, and he, out of pride, not stooping to take it off, but walking forward, the head of it cut a vein in his heel, and he bled to death. Al As was killed with a thorn, which struck into the sole of his foot, and caused his leg to swell to a monstrous size. Oda died with violent and perpetual sneezing. Al Afwad Ebn Abd Yaghûth run his head against a thorny tree, and killed himself; and al Afwad Ebn al Motalleb was struck blind (2).

^b Death.] Literally, That which is certain.

(1) Al BRIDAWI, JALLALO'DDIN.

(2) Al BRIDAWI.

CH A P. XVI.

Intituled, The Bee^c; revealed at MECCA^d.

In the name of the most merciful GOD.

THE sentence of GOD will surely come to be executed; wherefore do not hasten it. Praise be unto him! and far be that from him which they associate with him! He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleaseth, saying, Preach that there is no GOD, except myself; therefore fear me. He hath created the heavens and the earth to manifest his justice; far be that from him which they associate with him! He hath created man of seed; and yet behold he is a professed disputer against the resurrection^e. He hath likewise created the cattle for you: from them ye have wherewith to keep yourselves warm^f, and other advantages; and of them do ye also eat. And they are likewise a credit unto you^g, when ye drive them home in the evening, and when ye lead them forth to feed in the morning: and they carry your burdens to a distant country, at which ye could not otherwise arrive, unless with great difficulty to yourselves; for your LORD is compassionate and merciful. And he hath also created horses, and mules, and asses, that ye may ride thereon, and for an ornament unto you: and he likewise createth other things which ye know not. It appertaineth unto GOD, to instruct men in the right

* This insect is mentioned about the middle of the chapter.

^d Except the three last verses.

^e Behold he is a professed disputer against the resurrection.] The person particularly intended in this place, was Obba Ebn Khalf, who came to Mohammed with a rotten bone, and asked him whether it was possible for

GOD to restore it to life (1).

^f Ye have wherewith to keep yourselves warm.] Viz. Their skins, wool, and hair, which serve you for cloathing.

^g A credit unto you.] Being a grace to your court-yards, and a credit to you in the eyes of your neighbours (2).

way; and there is who turneth aside from the same: but if he had pleased, he would certainly have directed you all. It is he who sendeth down from heaven rain-water, whereof ye have to drink, and from which plants, whereof ye feed your cattle, receive their nourishment. And by means thereof he causeth corn, and olives, and palm-trees, and grapes, and all kinds of fruits, to spring forth for you. Surely herein is a sign of the divine power and wisdom unto people who consider. And he hath subjected the night and the day to your service; and the sun, and the moon, and the stars, which are compelled to serve by his command. Verily herein are signs unto people of understanding. And he hath also given you dominion over whatever he hath created for you in the earth, distinguished by its different colourⁿ. Surely herein is a sign unto people who reflect. It is he who hath subjected the sea unto you, that ye might eat fishⁱ thereout, and take from thence ornaments^k for you to wear: and thou seest the ships plowing the waves thereof, that ye may seek to enrich yourselves of his abundance, by commerce; and that ye might give thanks. And he hath thrown upon the earth mountains firmly rooted, lest it should move with you^l, and also rivers, and paths, that ye might be directed: and he hath likewise ordained marks whereby men may know their way; and they are directed by the stars^m. Shall GOD therefore, who

ⁿ Distinguished by its different colour.] That is, of every kind; the various colour of things being one of their chief distinctions (1).

ⁱ Fish.] Literally, fresh flesh; by which fish is meant, as being naturally more fresh, and sooner liable to corruption, than the flesh of birds and beasts. The expression is thought to have been made use of here rather, because the production of such fresh food from salt water is an instance of God's power (2).

^k Ornaments.] As pearls and coral.

^l Lest it should move with you.] The Mohammedans suppose that the

earth, when first created, was smooth and equal, and thereby liable to a circular motion as well as the celestial orbs: and that the angels asking, who could be able to stand on so tottering a frame, God fixed it the next morning by throwing the mountains on it.

^m And they are directed by the stars.] Which are their guides not only at sea, but also on land, when they travel by night through the deserts. The stars which they observe for this purpose, are either the pleiades, or some of those near the pole.

createth, be as he who createth not? Do ye not therefore consider? If ye attempt to reckon up the favours of God, ye shall not be able to compute their number. God is surely gracious and merciful; and God knoweth that which ye conceal, and that which ye publish. But the idols which ye invoke, besides God, create nothing, but are themselves created. They are dead, and not living; neither do they understand when they shall be raised^a. Your God is one God. As to those who believe not in the life to come, their hearts deny the plainest evidence, and they proudly reject the truth. There is no doubt but God knoweth that which they conceal, and that which they discover; verily he loveth not the proud. And when it is said unto them, What hath your LORD sent down unto MOHAMMED? they answer, Fables of ancient times. Thus are they given up to error, that they may bear their own burthens without diminution on the day of resurrection, and also a part of the burthens of those whom they caused to err, without knowledge. Will it not be an evil burthen which they shall bear? Their predecessors devised plots heretofore; but God came unto their building, to overthrow it from the foundations; and the roof fell on them from above, and a punishment came upon them, from whence they did not expect^o. Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom ye disputed? Those unto whom knowledge shall

^a When they shall be raised.] i. e. At what time they or their worshippers shall be raised to receive judgment.

^o God overthrew their building, &c.] Some understand this passage figuratively, of God's disappointing their wicked designs: but others suppose the words literally relate to the tower which Nimrod (whom the Mohammedans will have to be the

son of Canaan, the son of Ham, and so the nephew of Cush, and not his son) built in Babel, and carried to an immense height, (five thousand cubits, say some,) foolishly purposing thereby to ascend to heaven, and wage war with the inhabitants of that place; but God frustrated his attempt, utterly overthrowing the tower by a violent wind and earthquake (1).

(1) AL BEIDAWI, JALLALO'DDIN. V. D'HERBEL. Bibl. Orient. Art. Nimrod.

have been given^p, shall answer, This day shall shame and misery fall upon the unbelievers. They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace^q in the article of death, saying, We have done no evil. But the angels shall reply, Yea; verily God well knoweth that which ye have wrought: wherefore enter the gates of hell, therein to remain for ever; and miserable shall be the abode of the proud. And it shall be said unto those who shall fear GOD, What hath your LORD sent down? They shall answer, Good: unto those who do right, shall be given an excellent reward in this world; but the dwelling of the next life shall be better; and happy shall be the dwelling of the pious! namely, gardens of eternal abode^r, into which they shall enter; rivers shall flow beneath the same; therein shall they enjoy whatever they wish. Thus will GOD recompense the pious. Unto the righteous whom the angels shall cause to die, they shall say, Peace be unto you; enter ye into paradise, as a reward for that which ye have wrought. Do the unbelievers expect any other than that the angels come unto them, to part their souls from their bodies; or that the sentence of thy LORD come to be executed on them? So did they act who were before them: and GOD was not unjust towards them in that he destroyed them; but they dealt unjustly with their own souls: the evils of that which they committed reached them; and the divine judgment, which they scoffed at, fell upon them. The idolaters say, If GOD had pleased, we had not worshipped any thing besides him, neither had our fathers: neither had we

^p Those unto whom knowledge shall have been given.] viz. The prophets, and the teachers and professors of GOD's unity; or the angels.

^q Shall offer to make their peace.] Making their submission, and humbly

excusing their evil actions, as proceeding from ignorance, and not from obstinacy or malice (1).

^r Gardens of eternal abode.] Literally, gardens of Eden. See chap. 9.

forbidden any thing without him¹. So did they who were before them. But is the duty of the apostles any other than public preaching? We have heretofore raised up in every nation an apostle to admonish them, saying, Worship GOD, and avoid TAGHUT². And of them there were some whom GOD directed, and there were others of them who were decreed to go astray. Wherefore go through the earth, O tribe of KOREISH, and see what hath been the end of those who accused their apostles of imposture. If thou, O prophet, dost earnestly wish for their direction; verily GOD will not direct him whom he hath resolved to lead into error; neither shall they have any helpers. And they swear most solemnly by GOD, saying, GOD will not raise the dead. Yea, the promise thereof is true: but the greater part of them know it not. He will raise them, that he may clearly shew them the truth concerning which they now disagree, and that the unbelievers may know that they are liars. Verily our speech unto any thing, when we will the same, is, that we only say unto it, Be; and it is. As for those who have fled their country for the sake of GOD, after they had been unjustly persecuted³, we will surely provide them an excellent habitation in this world; but the reward of the next life shall be greater; if they knew it⁴. They

¹ If GOD had pleased, we had not worshipped any besides him, &c.] This they spoke in a scoffing manner, justifying their idolatry, and superstitious abstaining from certain cattle (1), by pretending, that had these things been disagreeable to GOD, he would not have suffered them to be practised.

² Taghût.] See chap. ii. p. 48.

³ Who have fled their country after they had been unjustly persecuted.] Some suppose the prophet, and the companions of his flight in general, are here intended: others suppose that those are particularly meant in this place, who, after Moham-

med's departure, were imprisoned at Mecca, on account of their having embraced his religion, and suffered great persecution from the Koreish; as Belâl, Soheib, Khabbab, Ammâr, Abes, Abu'l Jandal, and Sohail (2).

⁴ If they knew it.] It is uncertain whether the pronoun *they* relates to the infidels, or to the true believers. If to the former, the consequence would be, that they would be desirous of attaining to the happiness of the Mohajerin, by professing the same faith: if to the latter, the knowledge of this is urged as a motive to patience and perseverance (3).

(1) See chap. 6.

(2) AL BEIDAWI.

(3) Idem.

who persevere patiently, and put their trust in their LORD, shall not fail of happiness in this life, and in that which is to come. We have not sent any before thee, as our apostles, other than men*, unto whom we spake by revelation. Inquire therefore of those who have the custody of the scriptures, if ye know not this to be truth. We sent them with evident miracles, and written revelations; and we have sent down unto thee this KORAN^y, that thou mayest declare unto mankind that which hath been sent down unto them, and that they may consider. Are they who have plotted evil against their prophet secure that God will not cause the earth to cleave under them, or that a punishment will not come upon them from whence they do not expect; or that he will not chastise them while they are busied in travelling from one place to another, and in traffick; (for they shall not be able to elude the power of GOD;) or that he will not chastise them by a gradual destruction? But your LORD is truly gracious and merciful in granting you respite. Do they not consider the things which God hath created; whose shadows are cast on the right-hand and on the left, worshipping God^z, and become contracted? Whatever moveth, both in heaven and on earth, worshippeth God, and the angels also; and they are not elated with pride, so as to disdain his service: they fear their LORD, who is exalted above them, and perform that which they are commanded. God said, Take not unto yourselves two gods; for there is but one God: and revere me. Unto him belongeth whatsoever is in heaven and on earth; and unto him is obedience eternally due. Will ye therefore fear any besides God? Whatever favours ye have received, are certainly from God; and when evil afflicteth you, unto him do ye make your supplication; yet, when he taketh the

* See chap. 7. and chap. 12. p. 53.

^y This Korân.] Literally, this ad-

monition (1).

^z See chap. 13. p. 56. not. ^a.

(1) See the Prelim. Disc. sect. III. p. 75.

evil from off you, behold, a part of you give^a a companion unto their LORD, to shew their ingratitude for the favours we have bestowed on them. Delight yourselves in the enjoyments of this life: but hereafter shall ye know that ye cannot escape the divine vengeance. And they set apart unto idols which have no knowledge^a, a part of the food which we have provided for them. By GOD, ye shall surely be called to account for that which ye have falsely devised. They attribute daughters unto GOD^b; (far be it from him!) but unto themselves children of the sex which they desire^c. And when any of them is told the news of the birth of a female, his face becometh black^d, and he is deeply afflicted: he hideth himself from the people, because of the ill tidings which have been told him; considering within himself whether he shall keep it with disgrace, or whether he shall bury it in the dust. Do they not make an ill judgment? Unto those who believe not in the next life, the similitude of evil ought to be applied, and unto GOD the most sublime similitude^e: for he is mighty and wise. If GOD should punish men for their iniquity, he would not leave on the earth any moving thing: but he giveth them respite unto an appointed time: and when their time shall come, they shall not be respited

^a Idols which have no knowledge.] Or, which they know not; foolishly imagining that they have power to help them, or interest with GOD to intercede for them.

As to the ancient Arabs setting apart a certain portion of their produce of their lands for their idols, and their superstitious abstaining from the use of certain cattle, in honour to the same, see chap. 5. and chap. 6. and the notes there.

^b See the Prelim. Disc. p. 23. Al Beidāwi says, that the tribes of Khozāh and Kenāna, in particular, used to call the angels the daughters of GOD.

^c Of the sex which they desire.] viz. sons: for the birth of a daughter was looked upon as a kind of misfortune among the Arabs; and they often used to put them to death by burying them alive (1).

^d His face becometh black.] i. e. Clouded with confusion and sorrow.

^e This passage condemns the Mecsans injudicious and blasphemous application of such circumstances to GOD as were unworthy of him, and not only derogatory to the perfections of the Deity, but even disgraceful to man; while they arrogantly applied the more honourable circumstances to themselves.

(1) See chap. 81

an hour, neither shall their punishment be anticipated. They attribute unto God that which they dislike themselves^f, and their tongues utter a lie; namely, that the reward of paradise is for them. There is no doubt but that the fire of hell is prepared for them, and that they shall be sent thither before the rest of the wicked. By God, we have heretofore sent messengers unto the nations before thee: but SATAN prepared their works for them; he was their patron in this world^g; and in that which is to come they shall suffer a grievous torment. We have not sent down the book of the KORAN unto thee, for any other purpose, than that thou shouldest declare unto them that truth concerning which they disagree; and for a direction and mercy unto people who believe. God sendeth down water from heaven, and causeth the earth to revive after it hath been dead. Verily herein is a sign of the resurrection unto people who hearken. Ye have also in cattle an example of instruction: we give you to drink of that which is in their bellies, a liquor between digested dregs, and blood^h, namely, pure milkⁱ, which is swallowed with pleasure by those who drink it. And of the fruit of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment^k. Verily herein is a sign unto people who understand. Thy LORD spake by inspi-

^f They attribute unto God that which they dislike themselves.] By giving him daughters, and associates in power and honour; by disregarding his messengers; and by setting apart the better share of the presents and offerings for their idols, and the worse for him (1).

^g He was their patron in this world.] Or, He is the patron of them. (viz. the Koreish) this day, &c.

^h A liquor between digested dregs, and blood.] The milk consisting of certain particles of the blood, supplied from the finer parts of the aliment. Ebn Abbas says, that the grosser parts of the food subside into

excrement, and that the finer parts are converted into milk, and the finest of all into blood.

ⁱ Pure milk.] Having neither the colour of the blood, nor the smell of the excrements.

^k And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment.] Not only wine, which is forbidden, but also lawful food, as dates, raisins, a kind of honey flowing from the dates, and vinegar.

Some have supposed that these words allow the moderate use of wine; but the contrary is the received opinion (2).

ration unto the bee, saying, Provide thee houses¹ in the mountains, and in the trees, and of those materials wherewith men build hives for thee: then eat of every kind of fruit, and walk in the beaten paths of thy LORD^m. There proceedeth from their bellies a liquor of various colourⁿ; wherein is a medicine for men^o. Verily herein is a sign unto people who consider. God hath created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget whatever he knew; for God is wise and powerful. God causeth some of you to excel others in worldly possessions; yet they who are caused to excel, do not give their wealth unto the slaves whom their right-hands possess, that they may become equal sharers therein^p. Do they therefore deny the beneficence of God? God hath ordained you wives from among yourselves^q, and of your wives hath granted you children and grand-children; and hath bestowed on

¹ Houses.] So the apartments which the bee builds are here called, because of their beautiful workmanship, and admirable contrivance, which no geometrician can excel (1).

^m And walk in the beaten paths of thy LORD.] i. e. The ways through which, by God's power, the bitter flowers passing the bee's stomach become honey; or, the methods of making honey, which he has taught her by instinct; or else the ready way home from the distant places to which that insect flies (2).

ⁿ A liquor of various colour.] Viz. honey; the colour of which is very different, occasioned by the different plants on which the bees feed: some being white, some yellow, some red, and some black (3).

^o Wherein is a medicine for men.] The same being not only good food, but a useful remedy in several distempers, particularly those occasioned by phlegm. There is a story that a man came once to Mohammed, and told

him that his brother was afflicted with a violent pain in his belly: upon which the prophet bade him give him some honey. The fellow took his advice; but soon after coming again, told him that the medicine had done his brother no manner of service. Mohammed answered, Go and give him more honey, for God speaks truth, and thy brother's belly lies. And the dose being repeated, the man, by God's mercy, was immediately cured (4).

^p They give not their wealth unto their slaves, &c.] These words reprove the idolatrous Meccans, who could admit created beings to a share of the divine honour, though they suffered not their slaves to share with themselves in what God had bestowed on them (5).

^q From among yourselves.] That is, of your own nations and tribes. Some think the formation of Eve from Adam is here intended.

you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of God? They worship, besides God, idols which possess nothing wherewith to sustain them, either in heaven or on earth; and have no power. Wherefore liken not any thing unto God: for God knoweth, but ye know not. God propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms thereout both secretly and openly: shall these two be esteemed equal? God forbid! But the greater part of them know it not. God also propoundeth as a parable two men; one of them born dumb, who is unable to do or understand any thing, but is a burthen unto his master; whithersoever he shall send him, he shall not return with any good success: shall this man, and he who hath his speech and understanding, and who commandeth that which is just, and followeth the right way, be esteemed equal? Unto God alone is the secret of heaven and earth known. And the business of the last hour^u shall be only as the twinkling of an eye, or even more quick: for God is almighty. God hath brought you forth from the wombs of your mothers; ye knew nothing,

* Liken not any thing unto God.] Or propound no similitudes or comparisons between him and his creatures. One argument the Meccans employed in defence of their idolatry, it seems, was, that the worship of inferior deities did honour to God; in the same manner as the respect shewed to the servants of a prince, does honour to the prince himself (1).

* God propoundeth as a parable, a possessed slave, &c.] The idols are here likened to a slave, who is so far from having any thing of his own, that he is himself in the possession of another; whereas God is as a rich free man, who provideth for his fa-

mily abundantly, and also assisteth others who have need, both in public and in private (2).

* God also propoundeth as a parable two men, &c.] The idol is here again represented under the image of one who, by a defect in his senses, is a useless burthen to the man who maintains him; and God, under that of a person completely qualified either to direct or to execute any useful undertaking. Some suppose the comparison is intended of a true believer and an infidel.

^u The business of the last hour.] That is, The resurrection of the dead,

(1) AL BEIDAWI.

(2) Idem, JALLALO'DDIN.

and he gave you the senses of hearing and seeing, and understandings, that ye might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven? none supporteth them except God. Verily herein are signs unto people who believe. God hath also provided your houses for habitations for you; and hath also provided you tents of the skins of cattle, which ye find light to be removed on the day of your departure to new quarters, and easy to be pitched on the day of your sitting down therein: and of their wool, and their fur, and their hair, hath he supplied you with furniture and household stuff for a season. And God hath provided for you, of that which he hath created, conveniencies to shade you from the sun^{*}, and he hath also provided you places of retreat in the mountains^{*}, and he hath given you garments to defend you from the heat[†], and coats of mail to defend you in your wars. Thus doth he accomplish his favour towards you, that ye may resign yourselves unto him. But if they turn back; verily thy duty is public preaching only. They acknowledge the goodness of God, and afterwards they deny the same[‡], but the greater part of them are unbelievers[§]. On a certain day we will raise a witness out of every nation^{||}: then they who shall have been unbelievers shall not be suffered to excuse themselves, neither shall they be received into favour. And when they who shall have acted unjustly, shall see the torment prepared for them; (it shall not be mitigated unto them, neither shall they be

^{*} Conveniencies to shade you from the sun.] As trees, houses, tents, mountains, &c.

^{*} Places of retreat in the mountains.] Viz. caves and grottos both natural and artificial.

[†] To defend you from the heat.] Al Beidāwi says, that one extreme, and that the most insupportable in Arabia, is here put for both; but Jallalo'ddin supposes that by heat, we are in this place to understand cold.

[‡] They acknowledge the goodness of God, and afterwards deny the same.] Confessing God to be the author of all the blessings they enjoy; and yet directing their worship and thanks to their idols, by whose intercession they imagine blessings are obtained.

[§] But the greater part of them are unbelievers.] Absolutely denying God's providence, either through ignorance, or perverseness.

^{||} See chap. iv.

respited;) and when those who shall have been guilty of idolatry shall see their false gods^c, they shall say, O LORD, these are our idols which we invoked, besides thee. But they shall return an answer unto them, saying, Verily ye are liars^d. And on that day shall the wicked offer submission unto GOD; and the false deities which they imagined shall abandon them. As for those who shall have been infidels, and shall have turned aside others from the way of GOD, we will add unto them punishment upon punishment, because they have corrupted others. On a certain day we will raise up in every nation a witness against them from among themselves; and we will bring thee, O MOHAMMED, as a witness against these ARABIANS. We have sent down unto thee the book of the KORAN, for an explication of every thing necessary both as to faith and practice, and a direction, and mercy, and good tidings unto the Moslems. Verily GOD commandeth justice, and the doing of good, and the giving unto kindred what shall be necessary; and he forbiddeth wickedness, and iniquity, and oppression: he admonisheth you that ye may remember^e. Perform your covenant with GOD^f, when ye enter into covenant with him; and violate not your oaths, after the ratification thereof; since ye have made GOD a

^c Their false gods.] Literally, their companions.

^d Ye are liars.] For that we are not the companions of GOD, as ye imagined; neither did ye really serve us, but your own corrupt affections and lusts; nor yet were ye led into idolatry by us, but ye fell into it of your own accord (1).

^e This verse, which was the occasion of the conversion of Othmān Ebn Matūn, the commentators say, containeth the whole, which it is a man's duty either to perform or to avoid; and is alone a sufficient demonstration of what is said in the foregoing verse. Under the three things here commanded, they un-

derstand the belief of GOD's unity, without inclining to atheism, on the one hand, or polytheism, on the other; obedience to the commands of GOD; and charity towards those in distress. And under the three things forbidden, they comprehend all corrupt and carnal affections; all false doctrines and heretical opinions; and all injustice towards man (2).

^f Perform your covenant with GOD.] By persevering in his true religion. Some think that the oath of fidelity taken to Mohammed by his followers, is chiefly intended here.

(1) AL BRIDAWI.

(2) Idem.

witness over you. Verily God knoweth that which ye do. And be not like unto her who undoeth that which she hath spun, untwisting it after she hath twisted it strongly^a; taking your oaths between you deceitfully, because one party is more numerous than another party^b. Verily God only tempteth you therein; and he will make that manifest unto you, on the day of resurrection, concerning which ye now disagree. If God had pleased, he would surely have made you one people^c: but he will lead into error whom he pleaseth, and he will direct whom he pleaseth; and ye shall surely give an account of that which ye have done. Therefore take not your oaths between you deceitfully, lest your foot slip, after it hath been stedfastly fixed, and ye taste evil in this life, for that ye have turned aside from the way of God; and ye suffer a grievous punishment in the life to come. And sell not the covenant of God for a small price^d; for with God is a better recompense prepared for you, if ye be men of understanding. That which is with you will fail; but that which is with God is permanent; and we will surely reward those who shall persevere, according to the utmost merit of their actions. Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward according to the utmost merit of their actions. When

^a Be not like her who undoeth that which she hath spun, &c.] Some suppose that a particular woman is meant in this passage, who used (like Penelope) to undo at night the work that she had done in the day. Her name, they say, was Reita Bint Saad Ebn Teym, of the tribe of Koreish (1).

^b Taking your oaths deceitfully, because one party is more numerous than another.] Of this insincerity in their alliances the Koreish are accused; it being usual with them, when they saw the enemies of their confederates to be superior in force,

to renounce their league with their old friends, and strike up one with the others (2).

^c One people.] Or, of one religion.

^d Sell not the covenant of God for a small price.] That is, Be not prevailed on to renounce your religion, or your engagements with your prophet, by any promises or gifts of the infidels. For, it seems, the Koreish, to tempt the poorer Moslems to apostatize, made them offers, not very considerable indeed, but such as they imagined might be worth their acceptance (3).

(1) Al BEIDAWI.

(2) Idem.

(3) Idem.

thou readest the KORAN, have recourse unto GOD, that he may preserve thee from SATAN driven away with stones¹: he hath no power over those who believe, and who put their confidence in their LORD; but his power is over those only who take him for their patron, and who give companions unto GOD. When we substitute in the KORAN an abrogating verse in lieu of a verse abrogated, (and GOD best knoweth the fitness of that which he revealeth,) the infidels say, Thou art only a forger of these verses: but the greater part of them know not truth from falsehood. Say, The holy spirit^m hath brought the same down from thy LORD with truth; that he may confirm those who believe, and for a direction and good tidings unto the Moslems. We also know that they say, Verily, a certain man teacheth him to compose the KORAN. The tongue of the person unto whom they incline, is a foreign tongue; but this, wherein the KORAN is written, is the perspicuous Arabic tongueⁿ. Moreover, as for those who believe not in

¹ When thou readest the Korân, have recourse unto God, &c.] Mohammed one day reading in the Korân, uttered a horrid blasphemy, to the great scandal of those who were present, as will be observed in another place (1); to excuse which, he assured them that those words were put into his mouth by the devil; and to prevent any such accident for the future, he is here taught to beg GOD's protection before he entered on that duty (2). Hence the Mohammedans, before they begin to read any part of this book, repeat these words, I have recourse unto God for assistance against Satan driven away with stones.

^m The holy spirit. J viz. Gabriel. See chap. 2, p. 17.

ⁿ A certain man teacheth him &c.] This was a great objection

made by the Meccans to the authority of the Korân; for when Mohammed insisted, as a proof of its divine original, that it was impossible a man so utterly unacquainted with learning as himself, could compose such a book, they replied, that he had one or more assistants in the forgery; but as to the particular person, or persons, suspected of this confederacy, the traditions differ. One says it was Jabar, a Greek servant to Amer Ebn al Hadrami, who could read and write well (3); another, that they were Jabar and Yefâr, two slaves, who followed the trade of sword-cutlers at Mecca, and used to read the pentateuch and gospel, and had often Mohammed for their auditor, when he passed that way (4). Another tells us, it was one Aïsh, or Yâïsh, a domestic

(1) In not. ad cap. 22. (2) JALLALO'DDIN, AL BEIDAWI, YAHYA, &c.
(3) AL ZAMAKHSHARI, AL BEIDAWI, YAHYA. (4) AL ZAMAKHSHARI, AL BEIDAWI. See Frid. Life of Mah. p. 32.

in the signs of God, God will not direct them, and they shall suffer a painful torment: verily they imagine

domestic of Hawiteb Ebn Abd al Uzza, who was a man of some learning, and had embraced Mohammedism (1). Another supposes it was one Kais, a Christian, whose house Mohammed frequented (2); another, that it was Addas, a servant of Otha Ebn Rabia (3); and another, that it was Salmân the Persian (4).

According to some Christian writers (5), Abdallah Ebn Salâm, the Jew, who was so intimate with Mohammed, (named by one, according to the Hebrew dialect, Abdias Ben Salon, and by another, Abdala Celen) was assisting to him in the compiling his pretended revelations. This Jew Dr. Pridaux confounds with Salmân the Persian, who was a very different man, as a late author (6) has observed before me; wherefore, and for that we may have occasion to speak of Salmân hereafter, it may be proper to add a brief extract of his story, as told by himself. He was of a good family of Ispahan, and in his younger years left the religion of his country to embrace Christianity; and travelling into Syria, was advised, by a certain monk of Amuria, to go into Arabia; where a prophet was expected to arise about that time, who should establish the religion of Abraham, and whom he should know, among other things, by the seal of prophecy between his shoulders. Salmân performed the journey, and meeting with Mohammed at Koba, where he rested in his flight to Medina, soon found him to be the person he sought, and professed Islâm (7).

The general opinion of the Christians however is, that the chief help Mohammed had in the contriving his Korân was from a Nestorian monk named Sergius, supposed to be the same person with the monk Boheira, with whom Mohammed in his younger years had some conference at Bosra, a city of Syria Damascena, where that monk resided (8). To confirm which supposition, a passage has been produced from an Arab writer (9), who says that Boheira's name in the books of the Christians is Sergius; but this is only a conjecture; and another (10) tells us, his true name was Saïd, or Felix, and his surname Bohaira. But be that as it will, if Boheira and Sergius were the same man, I find not the least intimation in the Mohammedan writers, that he ever quitted his monastery to go into Arabia, (as is supposed by the Christians); and his acquaintance with Mohammed at Bosra was too early to favour the surmise of his assisting him in the Korân, which was composed long after; though Mohammed might, from his discourse, gain some knowledge of Christianity, and of the scriptures, which might be of use to him therein.

From the answer given in this passage of the Korân, to the objection of the infidels, viz. that the person suspected by them to have a hand in the Korân, spoke a foreign language, and therefore could not, with any face of probability, be supposed to assist in a composition written in the Arabic tongue, and with so great elegance, it is plain this

(1) Idem. (2) JALLALO'DDIN. (3) AL ZAMAKH. YAHYA.
 (4) AL ZAMAKH. AL BEIDAWI. (5) RICARDI Confut. legis Saracenicæ, c. 13. JOH. ANDREAS, de confus. sectæ Mahometanæ, c. 2. See PRID. Life of Mah. p. 33, 34. (6) GAGNIER not. in Abul. vit. Moh. p. 74.
 (7) EX. EBN. ISHAK. V. GAGNIER. ibid. (8) See PRID. ubi. sup. p. 35, &c. GAGNIER, ubi sup. p. 10, 11. MARRAC. de Alcor. p. 37.
 (9) AL MASUDI. (10) ABU'L. HASAN al BUCKRI in Korân.

give a falsehood who believe not in the signs of God, and they are really ~~the~~ liars. Whoever denieth God, after he hath believed, except him who shall be compelled against his will, and whose heart continueth stedfast in the faith, shall be severely chastised : but
 whoever

this person was no Arabian. The word Ajami, which is here used, signifies any foreign or barbarous language in general; but the Arabs applying it more particularly to the Persian, it has been thence concluded by some, that Salmân was the person : however, if it be true that he came not to Mohammed till after the Hejra, either he could not be the man here intended, or else this verse must have been revealed at Medina, contrary to the common opinion.

• Except him who shall be compelled against his will, &c.] These words were added for the sake of Ammâr Ebn Yâser, and some others, who being taken and tortured by the Koreish, renounced their faith out of fear, though their hearts agreed not with their mouths (1). It seems Ammâr wanted the constancy of his father and mother, Yâser and Sommeiya, who underwent the like trial, at the same time, with their son, and resolutely refusing to recant, were both put to death ; the infidels tying Sommeiya between two camels, and striking a lance through her privy parts (2). When the news was brought to Mohammed, that Ammâr had denied the faith, he said, it could not be, for that Ammâr was full of faith from the crown of his head to the sole of his foot, faith being mixed and incorporated with his very flesh and blood; and when Ammâr himself came weeping to the prophet, he wiped his eyes, saying, What fault was it of thine, if they forced thee ?

But though it be here said, that those who apostatize in appearance only, to avoid death or torments,

may hope for pardon from God, yet it is unanimously agreed by the Mohammedan doctors, to be much more meritorious and pleasing in the sight of God, courageously and nobly to persist in the true faith, and rather to suffer death itself than renounce it, even in words. Nor did the Mohammedan religion want its martyrs, in the strict sense of the word : of which I will here give two instances, besides the above-mentioned. One is that of Khobaib Ebn Ada, who being perfidiously sold to the Koreish, was by them put to death in a cruel manner, by mutilation, and cutting off his flesh piece-meal; and being asked, in the midst of his tortures, whether he did not wish Mohammed was in his place, answered, I would not wish to be with my family, my substance, and my children, on condition that Mohammed was only to be pricked with a thorn (3). The other is that of a man who was put to death by Moseilama, on the following occasion. That false prophet having taken two of Mohammed's followers, asked one of them what he said of Mohammed ? The man answered, That he was the apostle of God. And what sayest thou of me ? added Moseilama ; to which he replied, Thou also art the apostle of God ; whereupon he was immediately dismissed in safety. But the other, having returned the same answer to the former question, refused to give any to the last, though required to do it three several times, but pretended to be deaf, and was therefore slain. It is related that Mohammed, when

(1) Al BEIDAWI, Al ZAMAKH. YAHYA.
 (2) EBN SMOHNAH.

(3) Al BEIDAWI.

the story of these two men was told him, said, The first of them threw himself on God's mercy; but the latter professed the truth; and he shall find his account in it (1).

¶ Those who have fled their country, after having suffered persecution, &c.] As did Ammâr, who made one in both the flights. Some reading the verb with different vowels, render the last words, After having persecuted the true believers; and instance in al Hadrami, who obliged a servant of his to renounce Moham-medism by force, but afterwards, together with that servant, professed the same faith, and fled for it (2).

¶ Every soul shall come to plead for itself.] That is, Every person shall be solicitous for his own salvation, not concerning himself with the condition of another, but crying out, My own soul, my own soul (3).

¶ God propoundeth as a parable a city, &c.] This example is applied to every city which, having received great blessings from God, becometh insolent and unthankful, and is therefore chastised by some signal judgment; or rather to Mecca, in particular, on which the calamities threatened in this passage, viz. both with famine and sword, were inflicted (4).

(1) Al BZIDAWI.

(2) Idem.

(3) Idem.

(4) Idem.

from among themselves; and they accuse him of imposture: wherefore a punishment shall be inflicted on them, while they are acting unjustly. Eat of what God hath given you for food, that which is lawful and good; and be thankful for the favours of God, if ye serve him. He hath only forbidden you that which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any, besides God*. But unto him who shall be compelled by necessity to eat of these things, not lusting, nor wilfully transgressing, God will surely be gracious and merciful. And say not that wherein your tongues utter a lie: This is lawful, and this is unlawful; that ye may devise a lie concerning God: for they who devise a lie concerning God, shall not prosper. They shall have small enjoyment in this world, and in that which is to come they shall suffer a grievous torment. Unto the Jews did we forbid that which we have told thee formerly*: and we did them no injury in that respect; but they injured their own souls^w. Moreover thy LORD will be favourable unto those who do evil through ignorance; and afterwards repent and amend: verily unto these will thy LORD be gracious and merciful after their repentance. ABRAHAM was a model of true religion, obedient unto God, orthodox, and was not an idolater*: he was also grateful for his benefits: wherefore GOD chose him, and directed him into the right way. And we bestowed on him good in this world; and in the next he shall surely be one of the righteous. We have also spoken unto thee, O MOHAMMED, by revelation, saying, Follow the religion of ABRAHAM, who was orthodox, and was no idolater.

* See chap. 5.

^u And say not—This is lawful, and this is unlawful.] Allowing what God hath forbidden, and superstitiously abstaining from what he hath allowed. See chap. vi.

^v Formerly.] Viz. In the 6th chapter.

^w They injured their own souls.]

i. e. They were forbidden things which were in themselves indifferent, as a punishment for their wickedness and rebellion.

* And was not an idolater.] This was to reprehend the idolatrous Koreish, who pretended that they professed the religion of Abraham.

The sabbath was only appointed unto those who differed with their prophet concerning it^{*}; and thy LORD will surely judge between them, on the day of resurrection, as to that concerning which they differed. Invite men unto the way of thy LORD by wisdom and mild exhortation; and dispute with them in the most condescending manner: for thy LORD well knoweth him who strayeth from his path, and he well knoweth those who are rightly directed. If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you^{*}; but if ye suffer wrong patiently, verily this will be better for the patient^{*}. Wherefore do thou bear opposition with patience; but thy patience shall not be practicable, unless with God's assistance. And be not thou grieved on account of the unbelievers; neither be thou troubled for that which they subtilly devise; for God is with those who fear him, and are upright.

^{*} Who differed with their prophet concerning it.] These were the Jews; who being ordered by Moses to set apart Friday (the day now observed by the Mohammedans) for the exercise of divine worship, refused it, and chose the sabbath-day, because on that day God rested from his works of creation: for which reason they were commanded to keep the day they had chosen in the strictest manner (1).

^{*} If ye take vengeance, &c.] This passage is supposed to have been revealed at Medina, on occasion of Hamza, Mohammed's uncle, being slain at the battle of Ohod. For the infidels having abused his dead body, by taking out his bowels, and cutting off his ears and his nose, when Mohammed saw it, he swore that if God granted him success, he would retaliate those cruelties on seventy of the

Koreish; but he was by these words forbidden to execute what he had sworn, and accordingly made void his oath (2). Abu'l-feda makes the number on which Mohammed swore to wreak his vengeance, to be but thirty (3); but it may be observed by the way, that the translator renders the passage in that author, God hath revealed unto me that I shall retaliate, &c. instead of, If God grant me victory over the Koreish, I will retaliate, &c. reading *Lain adharni*, for *adharni*; God, far from putting this design into the prophet's head by a revelation, expressly forbidding him to put it in execution.

^{*} The patient.] Here, says al Beidawi, the Koran principally points at Mohammed, who was of all men the most conspicuous for meekness and clemency.

(1) AL BEIDAWI, JALLALO'DDIN. Moh. p. 68.

(2) Idem.

(3) ABU'LF. Vit.

CH A P. XVII.

Intituled, The Night-Journey^b; revealed at
MECCA^c.

In the name of the most merciful GOD.

***P**RAISE be unto him who transported his XV
servant by night from the sacred temple of
MECCA to the farther temple of JERUSALEM^d, the
circuit of which we have blessed, that we might
shew him some of our signs; for GOD is he who
heareth, and seeth. And we gave unto MOSES
the book of the law, and appointed the same to be a
direction unto the children of ISRAEL, commanding
them, saying, Beware that ye take not any other
patron besides me. O posterity of those whom we
carried in the ark with NOAH^e; verily he was a
grateful

^b The reason of this inscription appears in the first words. Some intitle the chapter, The children of Israel.

^c Some except eight verses, beginning at these words, It wanted little but that the infidels had seduced thee, &c.

^d Who transported his servant by night, from the temple of Mecca to the farther temple of Jerusalem.] From whence he was carried through the seven heavens to the presence of GOD, and brought back again to Mecca the same night.

This journey of Mohammed to heaven is so well known, that I may be pardoned if I omit the description of it. The English reader may find it in Dr. Prideaux's life of Mahomet (1), and the learned in Abu'l-feda (2), whose annotator has corrected several mistakes in the relation of Dr. Prideaux, and in other writers.

It is a dispute among the Moham-
medan divines, whether their pro-
phet's night-journey was really per-
formed by him corporally, or whe-
ther it was only a dream or vision.
Some think the whole was no more
than a vision; and alledge an ex-
press tradition of Moâwiyah (3),
one of Mohammed's successors, to
that purpose. Others suppose he
was carried bodily to Jerusalem, but
no farther; and that he ascended
thence to heaven in spirit only. But
the received opinion is, that it was
no vision, but that he was actually
transported in the body to his jour-
ney's end; and if any impossibility
be objected, they think it a suffi-
cient answer to say, that it might
easily be effected by an omnipotent
agent (4).

^e O posterity of those, &c.] The
commentators are put to it to find
out the connexion of these words
with the foregoing. Some think
the

grateful servant. And we expressly declared unto the children of ISRAEL in the book of the law, saying, Ye will surely commit evil in the earth twice^f, and ye will be elated with great insolence. And when the punishment threatened for the first of those transgressions came to be executed, we sent against you our servants^g, endued with exceeding strength in war, and they searched the inner apartments of your houses: and the prediction became accomplished. Afterwards we gave you the victory over them^h, in your turn, and we granted you increase of wealth and children, and we made you a more numerous people, saying, If ye do well, ye will do well to your own souls; and if ye do evil, ye will do it unto the same. And when the punishment threatened for your latter transgression came to be executed, we sent enemies against you, to afflict youⁱ, and

the accusative case is here put for the vocative, as I have translated it: and others interpret the words thus, Take not for your patrons, besides me, the posterity of those, &c. meaning mortal men.

^f Ye will surely commit evil in the earth twice.] Their first transgression was their rejecting the decisions of the law, their putting Isaiah to death (1), and their imprisoning of Jeremiah (2): and the second, was their slaying of Zachariah, and John the Baptist, and their imagining the death of Jesus (3).

^g We sent against you our servants, &c.] These were Jalüt, or Goliath, and his forces (4); or Sennacherib the Assyrian; or else Nebuchadnezzar, whom the eastern writers call Bakhtnafr, (which was however only his surname, his true name being Gudarz, or Raham,) the governor of Babylon under Lohorasp, king of Persia (5), who took Jerusalem, and destroyed the temple.

^h Afterwards we gave you the victory over them, &c.] By permitting David to kill Goliath; or by the miraculous defeat of Sennacherib's army; or for that God put it into the heart of Bahman, the son of Isfandiyar, when he succeeded his grandfather Lohorasp, to order Kireth, or Cyrus, then governor of Babylon, to send home the Jews from their captivity, under the conduct of Daniel; which he accordingly did, and they prevailed against those whom Bakhtnafr had left in the land (6).

ⁱ We sent enemies against you to afflict you.] Some imagine the army meant in this place was that of Bakhtnafr (7); but others say the Persians conquered the Jews this second time by the arms of Gudarz, (by whom they seem to intend Antiochus Epiphanes,) one of the successors of Alexander at Babylon. It is related that the general in this expedition, entering the temple, saw blood bubbling up on the great altar,

(1) AL BEIDAWI. (2) JALLALO'DDIN. (3) Idem. (4) JALLALO'DDIN, YAHYA. (5) AL ZAMAKHSHARI, AL BEIDAWI. (6) Idem. (7) YAHYA. JALLALO'DDIN.

and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered. Peradventure your LORD will have mercy on you hereafter: but if ye return to transgress a third time, we also will return to chastise you^k; and we have appointed hell to be the prison of the unbelievers. Verily this KORAN directeth unto the way which is most right, and declareth unto the faithful, who do good works, that they shall receive a great reward; and that for those who belive not in the life to come, we have prepared a grievous punishment. Man prayeth for evil, as he prayeth for good^l; for man is hasty^m. We have ordained the night and the day for
two

altar, and asking the reason of it, the Jews told him it was the blood of a sacrifice, which had not been accepted of God; to which he replied, that they had not told him the truth, and ordered a thousand of them to be slain on the altar; but the blood not ceasing, he told them, that if they would not confess the truth, he would not spare one of them; whereupon they acknowledged it was the blood of John: and the general said, Thus hath your LORD taken vengeance on you; and then cried out, O John, my LORD and thy LORD knoweth what hath befallen thy people for thy sake; wherefore let thy blood stop, by God's permission, lest I leave not one of them alive; upon which the blood immediately stopped (1).

These are the explications of the commentators, wherein their ignorance in ancient history is sufficiently manifest; though perhaps Mohammed himself, in this latter passage, intended the destruction of Jerusalem by the Romans.

^k But if ye return to transgress a third time, we also will return to chastise you.] And this came accordingly to pass: for the Jews being again so wicked as to reject Mohammed, and conspire against his life, God de-

livered them into his hands; and he exterminated the tribe of Koreidha, and slew the chiefs of that of al Nadir, and obliged the rest of the Jewish tribes to pay tribute (2).

^l Man prayeth for evil, as he prayeth for good.] Out out of ignorance, mistaking evil for good; or making wicked imprecations on himself, and others, out of passion and impatience

^m Man is hasty.] Or inconsiderate, not weighing the consequence of what he asks.

It is said that the person here meant is Adam, who, when the breath of life was breathed into his nostrils, and had reached so far as his navel, though the lower part of his body was, as yet, but a piece of clay, must needs try to rise up, and got an ugly fall by the bargain. But others pretend the passage was revealed on the following occasion. Mohammed committed a certain captive to the charge of his wife, Sawda bint Zamâa, who, moved with compassion at the man's groans, unbound him, and let him escape: upon which the prophet, in the first emotions of his anger, wished her hand might fall off; but immediately composing himself, said aloud,

(1) Al BEIDAWI.

(2) Idem.

two signs of our power : afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that ye may endeavour to obtain plenty from your LORD, by doing your business therein, and that ye may know the number of years, and the computation of time ; and every thing necessary have we explained by a perspicuous explication. The fate^a of every man have we bound about his neck^b ; and we will produce unto him on the day of resurrection, a book wherein his actions shall be recorded ; it shall be offered him open, and the angels shall say unto him, Read thy book ; thine own soul will be a sufficient accomptant against thee this day^c. He who shall be rightly directed, shall be directed to the advantage only of his own soul ; and he who shall err, shall err only against the same : neither shall any laden soul be charged with the burthen of another. We did not punish any people, until we had first sent an apostle to warn them. And when we resolved to destroy a city, we commanded the inhabitants thereof, who lived in affluence, to obey our apostle ; but they acted corruptly therein : wherefore the sentence was justly pronounced against that city ; and we destroyed it with an utter destruction. And how many generations have we consumed since NOAH ? for thy LORD sufficiently knoweth and seeth the sins of his servants. Whosoever chooseth this transitory life, we will bestow on him therein before-hand that which we please ; on him, namely, whom we please : afterwards will we appoint him hell for his abode ; he shall be thrown into the same to be scorched, covered with ignominy,

O GOD, I am but a man ; therefore turn my curse into a blessing (1).

^a The fate.] Literally, the bird, which is here used to signify a man's fortune or success : the Arabs, as well as the Greeks and Romans, taking omens from the flight of birds, which they supposed to portend good luck, if they flew from the left to the right ;

but if from the right to the left, the contrary. The like judgment they also made when certain beasts passed before them.

^b Have we bound about his neck.] Like a collar, which he cannot by any means get off. See the Prelim. Dissert. IV. p. 137.

^c See ibid. p. 117.

and utterly rejected from mercy. But whosoever chooseth the life to come, and directeth his endeavour towards the same, being also a true believer; the endeavour of these shall be acceptable unto GOD. On all will we bestow the blessings of this life, both on these and on those, of the gift of thy LORD; for the gift of thy LORD shall not be denied unto any. Behold, how we have caused some of them to surpass others in wealth and dignity: but the next life shall be more considerable in degrees of honour, and greater in excellence. Set not up another god with the true God, lest thou sit down in disgrace, and destitute. Thy LORD hath commanded that ye worship none besides him; and that ye shew kindness unto your parents, whether the one of them, or both of them, attain to old age with thee^a. Wherefore say not unto them, Fy on you! neither reproach them, but speak respectfully unto them; and submit to behave humbly^b towards them, out of tender affection, and say, O LORD, have mercy on them both, as they nursed me when I was little. Your LORD well knoweth that which is in your souls; whether ye be men of integrity: and he will be gracious unto those who sincerely return unto him. And give unto him who is of kin to you his due^c, and also unto the poor, and the traveller. And waste not thy substance profusely: for the profuse are brethren of the devils^d: and the devil was ungrateful unto his LORD. But if thou turn from them, in expectation of the mercy which

^a With thee.] That is, receiving their support and maintenance from thee.

^b Submit to behave humbly, &c.] Literally, Lower the wing of humility, &c.

^c His due.] That is, friendship and affection, and assistance in time of need.

^d The profuse are the brethren of the devils.] Prodigality, and squander-

ing away one's substance in folly or luxury, being a very great sin. The Arabs were particularly guilty of extravagance in killing camels, and distributing them by lot, merely out of vanity and ostentation; which they are forbidden by this passage, and commanded to bestow what they could spare on their poor relations, and other indigent people (1).

thou ~~hopest~~ from thy LORD^a; at least, speak kindly unto them. And let not thy hand be tied up to thy neck; neither open it with an unbounded expansion^w, lest thou become worthy of reprehension, and be reduced to poverty. Verily thy LORD will enlarge the store of whom he pleaseth; and will be sparing unto whom he pleaseth; for he knoweth and regardeth his servants. Kill not your children for fear of being brought to want; we will provide for them and for you: verily the killing them is a great sin^x. Draw not near unto fornication; for it is wickedness, and an evil way. Neither slay the soul which God hath forbidden you to slay, unless for a just cause^y; and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction^z; but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him; since he is assisted by this law^a. And meddle not with the substance of the orphan, unless it be to improve it until he attain his age of strength^b: and perform your covenant; for the performance of your covenant shall be inquired into hereafter. And give full measure, when you measure aught; and weigh with a just balance. This will be better, and more

* If thou turn from them in expectation, &c.] That is, if thy present circumstances will not permit thee to assist others, defer thy charity till God shall grant thee better ability.

w Let not thy hand be tied up, neither open it with an unbounded expansion.] i. e. Be neither niggardly nor profuse, but observe the mean between the two extremes, wherein consists true liberality (1).

x See chap. vi. and chap. lxxxv.

y Unless for a just cause.] Th crimes for which a man may justly be put to death are these: apostasy, adultery, and murder (2)

z We have given his heir power to demand satisfaction.] It being at the option of the heir, or next of kin, either to take the life of the murderer, or to accept of a fine in lieu of it (3).

a Since he is assisted, &c.] Some refer the pronoun, *he*, to the person slain, for the avenging whose death this law was made; some to the heir, who has a right granted him to demand satisfaction for his friend's blood (4); and others, to him who shall be slain by the heir, if he carry his vengeance too far (5).

b See chap. iv. p. 93.

(1) AL BEIDAWI. (2) Idem. (3) See chap. ii. p. 32. (4) YAHYA
(5) AL BEIDAWI.

easy for determining every man's due^c. And follow not that whereof thou hast no knowledge^d; for the hearing, and the sight, and the heart, every of these shall be examined at the last day. Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil, and abominable in the sight of thy LORD. These precepts are a part of the wisdom which thy LORD hath revealed unto thee. Set not up any other god as equal unto GOD, lest thou be cast into hell, reprov'd and reject'd. Hath your LORD preferably granted unto you sons, and taken for himself daughters from among the angels^e? Verily, in asserting this, ye utter a grievous saying. And now have we used various arguments and repetitions in this KORAN, that they may be warn'd; yet it only rendereth them more disposed to fly from the truth. Say unto the idolaters, If there were other gods with him, as ye say, they would surely seek an occasion of making some attempt against the possessor of the throne^f: GOD forbid! and far, very far, be that from him which they utter! The seven heavens praise him, and the earth, and all who are therein: neither is there any thing which doth not celebrate his praise; but ye understand not their celebration thereof: he is gracious and merciful. When thou readest the KORAN, we place between thee and those who believe not in the life to come, a dark veil; and we put coverings over their hearts, lest they should understand it, and in their ears thickens of hearing. And when thou makest

^c More easy for determining, &c.] Or more advantageous in the end (1).

^d Follow not that whereof thou hast no knowledge.] i. e. Vain and uncertain opinions, which thou hast not good reason to believe true, or at least probable. Some interpret the words, Accuse not another of a crime whereof thou hast no knowledge; supposing they forbid the bearing false

witness, or the spreading or giving credit to idle reports of others (2).

^e See chap. 16. p. 82, 83.

^f They would make some attempt against the possessor of the throne.] i. e. They would in all probability contend with GOD for superiority, and endeavour to dethrone him, in the same manner as princes act with one another on earth.

mention, in repeating the KORAN, of thy LORD only^a, they turn their backs, flying the doctrine of his unity. We well know with what design they hearken, when they hearken unto thee, and when they privately discourse together: when the ungodly say, Ye follow no other than a madman. Behold! what epithets they bestow on thee. But they are deceived: neither can they find any just occasion to reproach thee. They also say, After we shall have become bones and dust, shall we surely be raised a new creature? Answer, Be ye stones, or iron, or some creature more improbable in your opinions to be raised to life. But they will say, Who shall restore us to life? Answer, He who created you the first time: and they will wag their heads at thee, saying, When shall this be? Answer, Peradventure it is nigh. On that day shall GOD call you forth from your sepulchres, and ye shall obey, with celebration of his praise^b; and ye shall think that ye tarried^c but a little while. Speak unto my servants, that they speak mildly unto the unbelievers, lest ye exasperate them; for SATAN soweth discord among them, and SATAN is a declared enemy unto man. Your LORD well knoweth you: if he pleaseth, he will have mercy on you; or, if he pleaseth, he will punish you^k: and we have not sent thee to be a steward over them. Thy LORD well knoweth all persons in heaven and on earth^l. We have bestowed pecu-

^a Of thy LORD only.] Not allowing their gods to be his associates, nor praying their intercession with him.

^b Ye shall obey with celebration of his praise.] The dead, says al Beidâwi, at his call, shall immediately rise, and shaking the dust off their heads, shall say, Praise be unto thee, O God.

^c That ye tarried.] viz. In your graves, or in the world.

^k Your LORD well knoweth you, &c.] These words are designed as a pattern for the Moslems to follow, in discoursing with the idolaters;

by which they are taught to use soft and dubious expressions, and not to tell them directly that they are doomed to hell-fire; which, besides the presumption in offering to determine the sentence of others, would only make them more irreconcilable enemies (1).

^l Thy LORD well knoweth all persons, &c.] And may choose whom he pleases for his ambassador. This is an answer to the objections of the Koreish, that Mohamimed was the orphan pupil of Abu Taleh, and followed by a parcel of naked and hungry fellows (2).

(1) Al BEIDAWI.

(2) Idem.

liar favours on some of the prophets, preferably to others; and we gave unto DAVID the psalms^m. Say, Call upon those whom ye imagine to be gods besides him; yet they will not be able to free you from harm, or to turn it on others. Those whom ye invokeⁿ, do themselves desire to be admitted to a near conjunction with their LORD; striving which of them shall approach nearest unto him: they also hope for his mercy, and dread his punishment; for the punishment of thy LORD is terrible. There is no city, but we will destroy the same before the day of resurrection, or we will punish it with a grievous punishment. This is written in the book of our eternal decrees. Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture. We gave unto the tribe of THAMUD, at their demand, the she-camel visible to their sight; yet they dealt unjustly with her^o: and we sent not a prophet with miracles, but to strike terror. Remember when we said unto thee, Verily thy LORD encompasseth men by his knowledge and power. We have appointed the vision which we shewed thee^p, and also the tree

^m The psalms.] Which were a greater honour to him than his kingdom: and wherein Mohammed and his people are foretold by these words, among others (1); The righteous shall inherit the earth (2).

ⁿ Those whom ye invoke.] Viz. the angels and prophets, who are the servants of God as well as yourselves.

^o See chap. 7.

^p The vision which we shewed thee, &c.] Mohammed's journey to heaven is generally agreed to be intended in this place, which occasioned great heats and debates among his followers, till they were

quieted by Abu Becr's bearing testimony to the truth of it (3). The word vision, here used, is urged by those who take this journey to have been no more than a dream, as a plain confirmation of their opinion. Some, however, suppose the vision meant in this passage was not the night journey, but the dream Mohammed saw at al Hodeibiya, wherein he seemed to make his entrance into Mecca (4); or that at Bedr (5); or else a vision he had relating to the family of Ommeiya, whom he saw mount his pulpit, and jump about in it like monkeys; upon which he said, This is their portion

G 4

(1) V. MARRAC. in Alc. p. 28, &c. PRID. Life of Mah. p. 122.

(2) Psal. xxxvii. 28. AL BEIDAWI. (3) V. ABULF. vii. Moh. p. 39 & ot. ibid. PRIDEAUX, Life of Mah. p. 50. and Prelim. Dis. lect. II p. 61

(4) See Kor. chap. 48. (5) See chap. 8.

tree¹ cursed in the K O R A N, only for an occasion of dispute unto men, and to strike them with terror; but it shall cause them to transgress only the more enormously. And remember when we said unto the angels, Worship ADAM, and they all worshipped him, except EBLIS, who said, Shall I worship him whom thou hast created of clay? And he said, What thinkest thou, as to this man whom thou hast honoured above me? Verily, if thou grant me respite until the day of resurrection, I will extirpate his offspring, except a few. GOD answered, Be gone; I grant thee respite: but whosoever of them shall follow thee, hell shall surely be your reward; an ample reward for your demerits²! And entice to vanity such of them as thou canst, by thy voice; and assault them on all sides, with thy horsemen and thy footmen³; and partake with them in their riches, and their children⁴; and make them promises; (but the devil shall make them no other than deceitful promises;) as to my servants, thou shalt have no power over them; for thy LORD is a sufficient protector of those who trust in him. It is your LORD who driveth forward the ships for you in the sea, that ye may seek to enrich yourselves of his abundance by commerce; for he is merciful towards you. When a misfortune befalleth you at sea, the false deities whom ye invoke are forgotten by you, except him alone: yet when he bringeth you safe to dry land, ye retire afar off from him, and return to your idols; for man is ungrateful⁵. Are ye therefore secure that he will not cause the dry land to swallow you up, or that he will not send

world, which they have gained by their profession of Islām. (1) But if any of these latter expositions be true, the verse must have been revealed at Medina.

¹ The cursed tree.] Called al Zakkūm, which springs from the bottom of hell (2).

² See chap. 2. p. 7, 8, and chap. 7.

³ With thy horsemen and with thy footmen.] i. e. With all thy forces.

⁴ And partake with them in their riches and their children.] Instigating them to get wealth by unlawful means, and to spend it in supporting vice and superstition; and tempting them to incestuous mixtures, and to give their children names in honour of their idols, as Abd Yaghuth, Abd' al Uzza, &c. (3).

⁵ See chap. 10. p. 3, 4.

(1) AL BEIDAWI.

(2) See chap. 37.

(3) AL BEIDAWI.

against you a whirlwind, driving the sands to overwhelm you? Then shall ye find none to protect you. Or are ye secure that he will not cause you again to commit yourselves to the sea another time, and send against you a tempestuous wind, and drown you; for that ye have been ungrateful? Then shall ye find none to defend you against us in that distress. And now have we honoured the children of ADAM by sundry peculiar privileges and endowments; and we have given them conveniencies of carriage by land and by sea, and have provided food for them of good things; and we have preferred them before many of our creatures which we have created, by granting them great prerogatives. On a certain day we will call all men to judgment with their respective leader^w: and whosoever shall have his book given him into his right-hand, they shall read their book with joy and satisfaction^x; and they shall not be wronged a hair^y. And whoever hath been blind in this life, shall be also blind in the next, and shall wander more widely from the path of salvation. It wanted little but the unbelievers had tempted thee to swerve from the instructions which we had revealed unto thee, that thou shouldest devise concerning us a different thing^z; and then
would

^w Their respective leader.] Some interpret this of the prophets sent to every people; others, of the heads of sects; others, of the various religions professed in the world; others, of the books which shall be given to every man at the resurrection, containing a register of their good and bad actions (1).

^x See the Prelim. Disc. Sect. IV. p. 117.

^y See chap. 4. p. 104. note ^w.

^z It wanted little but the unbelievers had seduced thee, &c.] These are generally supposed to have been the tribe of Thakif, the inhabitants of al Tâyes, who insisted on Mohammed's granting them several

very extraordinary privileges, as the terms of their submission to him; for they demanded that they might be free from the legal contribution of alms, and from observing the appointed times of prayer; that they might be allowed to keep their idol Allât for a certain time (2), and that their territory might be declared a place of security, and not be violated, like that of Mecca, &c. And they added, that if the other Arabs asked him the reason of these concessions, he should say, that God had commanded him so to do (3). According to which explication it is plain this verse must have been revealed long after the Hejra.

Some,

(1) AL BEIDAWI. (2) See Prelim. Disc. p. 93. (3) AL BEIDAWI, ALLALO'DDIN. V. ABULF. vit. Muham. p. 126, &c.

would they have taken thee for their friend : and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little. Then would we surely have caused thee to taste the punishment of life, and the punishment of death^a; and thou shouldest not have found any to protect thee against us. The unbelievers had likewise almost caused thee to depart the land, that they might have expelled thee thence^b: but then should they not have tarried therein after thee, except a little while^c. This is the method of dealing which we have prescribed ourselves in respect to our apostles, whom we have already sent before thee: and thou shalt not find any change in our prescribed method. Regularly perform thy prayer at the declension of the sun^d, at the first darkness

Some, however, will have the passage to have been revealed at Mecca, on occasion of the Koreish; who told Mohammed they would not suffer him to kiss the black stone in the wall of the Caaba, unless he also visited their idols, and touched them with his hand, to shew his respect.

^a The punishment of life, and the punishment of death.] i. e. Both of this life and the next. Some interpret the first of the punishment in the next world, and the latter of the torture of the sepulchre (1).

^b The unbelievers had likewise almost caused thee to depart the land, &c.] The commentators differ as to the place where this passage was delivered, and the occasion of it. Some think it was revealed at Mecca, and that it refers to the violent enmity which the Koreish bore Mohammed, and their restless endeavours to make him leave Mecca (2); as he was at length obliged to do. But as the persons here spoken of seem not to have prevailed in their project, others suppose that the verse was revealed at Medina, on the following occasion. The Jews, en-

vicious of Mohammed's good reception and stay there, told him, by way of counsel, that Syria was the land of the prophets, and that if he was really a prophet, he ought to go thither. Mohammed seriously reflecting on what they had said, began to think they had advised him well; and actually set out, and proceeded a day's journey in his way to Syria; whereupon God acquainted him with their design by the revelation of this verse, and he returned to Medina (3).

^c Then should they not have tarried therein after thee, except a little while.] This was fulfilled, according to the former of the above-mentioned explications, by the loss of the Koreish at Bedr; and according to the latter, by the great slaughter of the Jews of Koreidha and al Nadr (4).

^d At the declension of the sun.] i. e. At the time of noon prayer, when the sun declines from the meridian; or, as some choose to translate the words, at the setting of the sun, which is the time of the first evening prayer.

(1) Al BRIDAWI. (2) Idem. (3) Idem, JALLALO'DDIN. (4) Idem.

of the night^e, and the prayer of day-break^f; for the prayer of day-break is borne witness unto by the angels^g. And watch some part of the night in the same exercise, as a work of supererogation for thee; peradventure thy LORD will raise thee to an honourable station^h. And say, O LORD, cause me to enter with a favourable entry; and cause me to come forth with a favourable coming forthⁱ; and grant me from thee an assisting power. And say, Truth is come, and falsehood is vanished: for falsehood is of short continuance^k. We send down of the KORAN that which is a medicine and mercy unto the true believers, but it shall only increase the perdition of the unjust. When we bestow favours on man, he retireth and withdraweth himself ungratefully from us; but when evil toucheth him, he despaireth of our mercy. Say, Every one acteth after his own manner^l: but your LORD best knoweth who is most truly

^e At the first darkness of the night.] The time of the last evening prayer.

^f The prayer of day-break.] Literally, the reading of the day-break; whence some suppose the reading of the Koran at that time is here meant.

^g By the angels.] Viz. the guardian angels, who, according to some, are relieved at that time; or else the angels appointed to make the change of night into day, &c. (1).

^h An honourable station.] According to a tradition of Abu Horeira, the honourable station here intended, is that of intercessor for others (2).

ⁱ Cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth.] That is, Grant that I may enter my grave with peace, and come forth from it, at the resurrection, with honour and satisfaction. In which sense this petition is the same with that of Balaam, Let me die the death of the righteous, and let my last end be like his (3).

But as the person here spoken to is generally supposed to be Mohammed, the commentators say he was commanded to pray in these words for a safe departure from Mecca, and a good reception at Medina; or for a sure refuge in the cave, where he hid himself when he fled from Mecca (4); or (which is the more common opinion) for a victorious entrance into Mecca, and a safe return thence (5).

^k Say, Truth is come, and falsehood is vanished, &c.] These words Mohammed repeated when he entered the temple of Mecca, after the taking of that city, and cleansed it of the idols; a great number of which are said to have fallen down on his touching them with the end of the stick he held in his hand (6).

^l Every one acteth after his own manner.] i. e. According to his judgment or opinion, be it true or false; or according to the bent of his mind, and the natural constitution of his body (7).

(1) Al BEIDAWI. (2) Idem. (3) Numb. xxiii. 10. (4) See the Prelim. Dis. sect. II. p. 66, 67. (5) Al BEIDAWI, JALIALO'DDIN. (6) Idem. V. GAGNIER, Vie de Mahomet, tom. 2. p. 127. (7) Al BEIDAWI.

directed in his way. They will ask thee concerning the spirit^m; answer; The spirit was created at the command of my LORDⁿ: but ye have no knowledge given unto you, except a little^o. If we pleased, we should certainly take away that which we have revealed unto thee^p: in such case thou couldest not find any to assist thee therein against us, unless through mercy from thy LORD; for his favour towards thee hath been great. Say, Verily, if men and genii were purposely assembled, that they might produce a book like this KORAN, they could not produce one like unto it, although the one of them assisted the other. And we have variously propounded unto men in this KORAN, every kind of figurative argument; but the greater part of men refuse to receive it, merely out of infidelity. And they say, We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth^q; or thou have a garden of palm-trees and vines, and thou cause rivers to spring forth from the midst thereof in

^m Concerning the spirit.] Or the soul of man. Some interpret it of the angel Gabriel, or of the divine revelation (1).

ⁿ The spirit was created at the command of my LORD.] Viz. By the word Kun, i. e. Be; consisting of an immaterial substance, and not generated, like the body. But, according to a different opinion, this passage should be translated, The spirit is of those things, the knowledge of which thy LORD hath reserved to himself. For it said that the Jews bid the Koreish ask Mohammed to relate the history of those who slept in the cave (2), and of Dhu'l-kamein (3), and to give them an account of the soul of man; adding, that if he pretended to answer all the three questions, or could answer none of them, they might be sure he was no prophet; but if he gave an answer to one or two of the questions, and was silent as to the

other, he was really a prophet. Accordingly, when they propounded the questions to him, he told them the two histories, but acknowledged his ignorance as to the origin of the human soul (4).

^o Ye have no knowledge given unto you, except a little.] All your knowledge being acquired from the information of your senses, which must necessarily fail you in spiritual speculations, without the assistance of divine revelation (5).

^p We would certainly take away that which we have revealed.] Viz. the Koran; by razing it both from the written copies, and the memories of men.

^q Until thou cause a spring of water to gush forth, &c.] This and the following miracles were demanded of Mohammed by the Koreish, as proofs of his mission.

(1) AL BEIDAWI. (2) See the next chapter. (3) See *ibid*. (4) AL BEIDAWI. (5) *Idem*.

abundance; or thou cause the heaven to fall down upon us, as thou hast given out, in pieces; or thou bring down God and the angels to vouch for thee; or thou have a house of gold; or thou ascend by a ladder to heaven: neither will we believe thy ascending thither alone^r, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer, My LORD be praised! Am I other than a man, sent as an apostle? And nothing hindereth men from believing, when a direction is come unto them, except that they say, Hath God sent a man for his apostle? Answer, If the angels had walked on earth as familiar inhabitants thereof, we had surely sent down unto them from heaven an angel for our apostle. Say, God is a sufficient witness between me and you: for he knoweth and regardeth his servants. Whom God shall direct, he shall be rightly directed; and whom he shall cause to err, thou shalt find none to assist, besides him. And we will gather them together on the day of resurrection, creeping on their faces, blind, and dumb, and deaf^s: their abode shall be hell; so often as the fire thereof shall be extinguished, we will rekindle a burning flame to torment them^t. This shall be their reward, because they disbelieve in our signs, and say, When we shall have been reduced to bones and dust, shall we surely be raised new creatures? Do they not perceive that God, who created the heavens and the earth, is able to create other bodies like their present? And he hath appointed them a limited term^u, there is no doubt thereof: but the ungodly reject the truth, merely out of unbelief. Say, If ye possessed the treasures of the

^r Thy ascending thither alone.] As thou pretendest to have done in thy night-journey; but of which no man was witness.

^s See the Prelim. Dis. Sect. IV. p. 112.

^t So often as the fire shall be extinguished, we will rekindle it to tor-

ment them.] i. e. When the fire shall go out or abate for want of fuel, after the consumption of the skins and flesh of the damned, we will add fresh vigour to the flames by giving them new bodies (1).

^u A limited term.] Of life, or resurrection.

mercy of my LORD, ye would surely refrain from using them, for fear of spending them^w; for man is covetous. We heretofore gave unto MOSES the power of working nine evident signs^x. And do thou ask the children of ISRAEL as to the story of MOSES^y; when he came unto them, and PHARAOH said unto him, Verily I esteem thee, O MOSES, to be deluded by sorcery. MOSES answered, Thou well knowest that none hath sent down these evident signs, except the LORD of heaven and earth; and I surely esteem thee, O PHARAOH, a lost man. Wherefore PHARAOH fought to drive them out of the land; but we drowned him, and all those who were with him. And we said unto the children of ISRAEL, after his destruction, Dwell ye in the land: and when the promise of the next life shall come to be fulfilled, we will bring you both promiscuously to judgment. We have sent down the KORAN with truth, and it hath descended with truth: and we have not sent thee otherwise than to be a bearer of good tidings, and a denouncer of threats. And we have divided the KORAN, revealing it by parcels, that thou mightest read it unto men with deliberation; and we have sent it down, causing

^w For fear of spending them.] That is, lest they should be exhausted.

^x Nine signs.] These were, the changing his rod into a serpent, the making his hand white and shining, the producing locusts, lice, frogs, and blood, the dividing of the Red-Sea, the bringing water out of the rock, and the shaking of mount Sinai over the children of Israel. In lieu of the three last, some reckon the inundation of the Nile, the blasting of the corn, and scarcity of the fruits of the earth (1). These words, however, are interpreted by others, not of nine miracles, but of nine commandments, which Moses gave his people, and were thus numbered up by Mohammed himself to a Jew, who asked him the

question, viz. That they should not be guilty of idolatry, nor steal, nor commit adultery or murder, nor practise sorcery or usury, nor accuse an innocent man to take away his life, or a modest woman of whoredom, nor desert the army; to which he added the observing of the sabbath, as a tenth commandment, but which peculiarly regarded the Jews: upon which answer, it is said, the Jew kissed the prophet's hands and feet (2).

^y Do thou ask the children of Israel, &c.] Some think these words are directed to Moses, who is hereby commanded to demand the children of Israel of Pharaoh, that he might let them go with him.

(1) Idem, JALLALO'DDIN.

(2) Al BEIDAWI.

it to descend as occasion required^a. Say, Whether ye believe therein, or do not believe, verily those who have been favoured with the knowledge of the scriptures which were revealed before it, when the same is rehearsed unto them, fall down on their faces^a, worshipping, and say, Our LORD be praised, for that the promise of our LORD is surely fulfilled! And they fall down on their faces, weeping; and the hearing thereof increaseth their humility. Say, Call upon God, or call on the Merciful: by which soever of the two names ye invoke him, it is equal; for he hath most excellent names^b. Pronounce not thy prayer aloud, neither pronounce it with too low a voice^c, but follow a middle way between these: and say, Praise be unto God, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

^a See the Prelim. Disc. sect. III. p. 85.

^a On their faces.] Literally, on their chins.

^b Call on God, or the Merciful, &c.] The infidels hearing Mohammed say, O God, and O Merciful, imagined the Merciful was the name of a deity different from God, and that he preached the worship of two;

which occasioned this passage. See chap. 7.

^c Pronounce not thy prayer aloud, nor with too low a voice, &c.] Neither so loud that the infidels may overhear thee, and thence take occasion to blaspheme and scoff; nor so softly as not to be heard by the assistants. Some suppose that by the word prayer, in this place, is meant the reading of the Koran.

CH A P. XVIII.

Intituled, The Cave^d; revealed at MECCA^e.

In the name of the most merciful God.

PRAISE be unto God, who hath sent down unto his servant the book of the KORAN, and hath not inserted therein any crookedness, but

^d The chapter is thus inscribed because it makes mention of the cave wherein the seven sleepers concealed themselves.

^e Some except one verse, which begins thus, Behave thyself with constancy, &c.

hath

hath made it a strait rule: that he should threaten a grievous punishment unto the unbelievers, from his presence; and should bear good tidings unto the faithful, who work righteousness, that they shall receive an excellent reward, namely, paradise, wherein they shall remain for ever: and that he should warn those who say, God hath begotten issue; of which matter they have no knowledge, neither had their fathers. A grievous saying it is, which proceedeth from their mouths: they speak no other than a lie. Peradventure thou wilt kill thyself with grief after them, out of thy earnest zeal for their conversion, if they believe not in this new revelation of the KORAN. Verily we have ordained whatsoever is on the earth for the ornament thereof, that we might make trial of men, and see which of them excelleth in works: and we will surely reduce whatever is thereon to dry dust. Dost thou consider that the companions of the cave^f, and AL RAKIM^g, were one of our signs,

^f The companions of the cave.] These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the emperor Decius, by the Arab writers called Decianus, hid themselves in a cave, where they slept for a great number of years (1).

This apocryphal story (for Baronius (2) treats it as no better; and Father Marracci (3) acknowledges it to be partly false, or at least doubtful, though he calls Hottinger a monster of impiety, and the off-scum of heretics, for terming it a fable (4), was borrowed by Mohammed from the Christian traditions (5), but has been embellished by him and his followers with several additional circumstances (6).

^g Al Rakim.] What is meant by this word the commentators cannot agree. Some will have it to be the

name of the mountain, or the valley, wherein the cave was; some say it was the name of their dog; and others (who seem to come nearest the true signification) that it was a brass plate, or stone table, placed near the mouth of the cave, on which the names of the young men were written.

There are some, however, who take the companions of al Rakim to be different from the seven sleepers: for they say the former were three men, who were driven by ill weather into a cave for shelter, and were shut in there by the falling down of a vast stone, which stopped up the cave's mouth; but on their begging God's mercy, and their relating each of them a meritorious action which they hoped might entitle them to it, were miraculously delivered by the rock's rending in sunder to give them passage (7).

(1) Al BEIDAWI, JALLALO'DDIN, &c.

(3) In Alcor. p. 425. & in Prodr. part 4. p. 103.

Hist. Orient. p. 40.

(6) V. D'HERBELOT, Bibl. Orient. p. 189.

trad. Nouman Ebn Bashir.

(2) In Martyrol. ad 27 Julii.

(4) HOTTING.

(5) V. GREG. TURON. & SIMEON. METAPHRAST.

(7) Al BEIDAWI, &c.

and a great miracle? When the young men took refuge in the cave, they said, O LORD, grant us mercy from before thee, and dispose our business for us to a right issue. Wherefore we struck their ears with deafness, so that they slept without disturbance in the cave for a great number of years: then we awaked them, that we might know which of the two parties^a was more exact in computing the space which they had remained there. We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD; and we had abundantly directed them: and we fortified their hearts with constancy when they stood before the tyrant: and they said, Our LORD is the LORD of heaven and earth: we will by no means call on any god besides him; for then should we surely utter an extravagance. These our fellow people have taken other gods, besides him; although they bring no demonstrative argument for them: and who is more unjust than he who deviseth a lie concerning God? And they said the one to the other, When ye shall separate yourselves from them, and from the deities which they worship, except Godⁱ, fly into the cave: your LORD will pour his mercy on you abundantly, and will dispose your business for you to advantage. And thou mightest have seen the sun, when it had risen, to decline from their cave towards the right-hand; and when it went down, to leave them on the left-hand^k: and they were in the spacious part of the cave^l. This was one of the signs of God. Whomsoever God shall direct, he shall be rightly directed; and whomsoever he shall

^a The two parties.] Viz. Of the sleepers themselves, or others, who were divided in opinion as to the length of their stay in the cave.

ⁱ Except God.] For they, like other idolaters, worshipped the true God and idols also (1).

^k The sun declined from their cave,

&c.] Lest it should be offensive to them, the cave opening towards the south (2).

^l In the spacious part of the cave.] i. e. In the midst of it, where they were incommoded neither by the heat of the sun, nor the closeness of the cave (3).

(1) Idem.

(2) Idem.

(3) Idem.

cause to err, thou shalt not find any to defend or to direct. And thou wouldst have judged them to have been awake^m, while they were sleeping; and we caused them to turn themselves to the right-hand, and to the leftⁿ. And their dog^o stretched forth his fore-legs in the mouth of the cave. If thou hadst come suddenly upon them, verily thou wouldest have turned thy back and fled from them, and thou wouldest have been filled with fear at the sight of them^p. And so we awaked them from their sleep, that they might ask questions of one another. One of them spake, and said, How long have ye tarried here? They answered, We have tarried a day, or part of a day. The others said, Your LORD best knoweth

^m Thou wouldest have judged them to have been awake.] Because of their having their eyes open, or their frequent turning themselves from one side to the other (1).

ⁿ And they turned themselves, &c.] Lest their lying so long on the ground should consume their flesh (2).

^o Their dog.] This dog had followed them as they passed by him, when they fled to the cave, and they drove him away; whereupon God caused him to speak, and he said, I love those who are dear unto God; go to sleep therefore, and I will guard you. But some say it was a dog belonging to a shepherd who followed them, and that the dog followed the shepherd; which opinion is supported by reading, as some do, *Calebohom*, their dog's master, instead of *Calbohom*, their dog (3). Jallalo'ddin adds, that the dog behaved as his masters did, in turning himself, in sleeping, and in waking.

The Mohammedans have a great respect for this dog, and allow him a place in paradise with some other favourite brutes: and they have a sort of proverb, which they use in speaking of

a covetous person, that he would not throw a bone to the dog of the seven sleepers: nay, it is said that they have the superstition to write his name, which they suppose to be *Katmir*, (though some, as is observed above, think he was called *al Rakim*,) on their letters which go far, or which pass the sea, as a protection, or kind of talisman, to preserve them from miscarriage (4).

^p Thou wouldest have been filled with fear at the sight of them.] For that God had given them terrible countenances, or else because of the largeness of their bodies, or the horror of the place.

It is related that the Khalif Moâwiyah, in an expedition he made against Natolia, passed by the cave of the seven sleepers, and would needs send somebody into it, notwithstanding Ebn Abbâs remonstrated to him the danger of it, saying, That a better man than him (meaning the prophet) had been forbidden to enter it, and repeated this verse; but the men, the Khalif sent in, had no sooner entered the cave, than they were struck dead by a burning wind (5).

(1) Idem. (2) Idem, JALLALO'DDIN. (3) Idem. (4) LA ROQUE, *Voy. de l'Arabie* heur. p. 74. V. D'HERBEL. ubi. sup. (5) AL BRIDAWI.

the time ye have tarried^q; and now send one of you with this your money into the city^r, and let him see which of its inhabitants hath the best and cheapest food, and let him bring you provision from him; and let him behave circumspectly, and not discover you to any one. Verily, if they come up against you, they will stone you, or force you to return to their religion; and then shall ye not prosper for ever. And so we made their people acquainted with what had happened to them; that they might know that the promise of God is true, and that there is no doubt of the last hour^s; when they disputed among themselves concerning their matter^t. And they said, Erect a building over them: their LORD best knoweth their condition. Those who prevailed in their affair answered, We will surely build a chapel over them^u. Some say, The sleepers were three; and their dog was the fourth^v: and others say, They were five; and their dog was the sixth^w; guessing at a secret matter: and others say, They were seven; and their

^q Your LORD best knoweth the time ye have tarried.] As they entered the cave in the morning, and waked about noon, they at first imagined they had slept half a day, or a day and a half at most; but when they found their nails and their hair grown very long, they used these words (1).

^r Into the city.] Which some commentators suppose was Tarsus.

^s That there is no doubt of the last hour.] The long sleep of these young men, and their waking after so many years, being a representation of the state of those who die, and are afterwards raised to life.

^t Concerning their matter.] i. e. Concerning the resurrection; some saying that the souls only should be raised; others, that they should be raised with the body: or, concerning the sleepers, after they were really dead; one saying, that they were dead; and another, that they were only asleep: or else concerning the erecting a building over them,

as it follows in the next words; some advising a dwelling-house to be built there, and others a temple (2).

^u Those who prevailed said, We will build a chapel over them.] When the young man, who was sent into the city, went to pay for the provision he had bought, his money was so old, being the coin of Decianus, that they imagined he had found a treasure, and carried him before the prince, who was a Christian, and having heard his story, sent some with him to the cave, who saw and spoke to the others: after which they fell asleep again, and died; and the prince ordered them to be buried in the same place, and built a chapel over them.

^v Some say, They were three, &c.] This was the opinion of al Seyid, a Jacobite Christian of Najran.

^w Others say they were five, &c.] Which was the opinion of certain Christians, and particularly of a Nestorian prelate.

dog was the eighth^y. Say, My LORD best knoweth their number: none shall know them, except a few. Wherefore dispute not concerning them, unless with a clear disputation, according to what hath been revealed unto thee: and ask not any of the Christians concerning them. Say not of any matter, I will surely do this to-morrow; unless thou add, if GOD please^z. And remember thy LORD, when thou forgettest^a, and say, My LORD is able to direct me with ease, that I may draw near unto the truth of this matter rightly. And they remained in their cave three hundred years, and nine years over^b. Say, GOD best knoweth how long they continued there: unto him are the secrets of heaven and earth known; do thou make him to see and to hear^c. The inhabitants thereof have no protector besides him; neither doth he suffer any one to have a share in the establishment or knowledge of his decree. Read that which hath been revealed unto

^y Others say, They were seven, &c.] And this is the true opinion (1).

^z Say not of any thing, I will do this to-morrow; unless thou add, If GOD please.] It is said, that when the Korish, by the direction of the Jews, put the three questions above-mentioned to Mohammed, he bid them come to him the next day, and he would give them an answer; but added not, if it please GOD; for which reason he had the mortification to wait above ten days, before any revelation was vouchsafed him concerning those matters, so that the Korish triumphed, and bitterly reproached him as a liar: but at length Gabriel brought him directions what he should say; with this admonition, however, that he should not be so confident for the future (2).

^a Remember thy LORD, &c.] i. e. Give the glory to him, and ask pardon for thy omission, in case thou forget to say, If it please GOD.

^b Three hundred and nine years.] Jallalo'ddin supposes the whole space was three hundred solar years, and that the odd nine are added to reduce them to lunar years.

Some think these words are introduced as spoken by the Christians, who differed among themselves about the time; one saying it was three hundred years, and another, three hundred and nine years (3). The interval between the reign of Decius, and that of Theodosius the younger, in whose time the sleepers are said to have awaked, will not allow them to have slept quite two hundred years; though Mohammed is somewhat excusable, since the number assigned by Simeon Metaphrastes (4) is three hundred and seventy-two years.

^c Do thou make him to see, and to hear.] This is an ironical expression, intimating the folly and madness of man's presuming to instruct GOD (5).

(1) Idem, JALLALO'DDIN.

(2) AL BEIDAWI.

(3) Idem.

(4) Ubi sup.

(5) AL BEIDAWI, JALLALO'DDIN.

thee, of the book of thy LORD, without presuming to make any change therein^d: there is none who hath power to change his words; and thou shalt not find any to fly to, besides him, if thou attempt it. Behave thyself with constancy towards those who call upon their LORD morning and evening, and who seek his favour; and let not thine eyes be turned away from them, seeking the pomp of this life^e; neither obey him whose heart we have caused to neglect the remembrance of us^f, and who followeth his lusts, and leaveth the truth behind him. And say, The truth is from your LORD; wherefore let him who will, believe, and let him who will, be incredulous. We have surely prepared for the unjust hell-fire, the flame and smoke whereof shall surround them like a pavilion: and if they beg relief, they shall be relieved with water like molten brags, which shall scald their faces: O how miserable a potion, and how unhappy a couch! As to those who believe, and do good works, we will not suffer the reward of him who shall work righteousness to perish: for them are prepared gardens of eternal abode^g, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and shall be clothed in green garments of fine silk and brocades; reposing themselves therein on thrones. O how happy a reward, and how easy a couch! And propound unto them as a parable two men^h; on the one of whom we had bestowed

^d Read that which hath been revealed unto thee, without making any change therein.] As the unbelievers would persuade thee to do (1).

^e Let not thine eyes be turned away from them, &c.] That is, Despise not the poor believers, because of their meanness; nor honour the rich, because of their wealth and grandeur.

^f Whose heart we have caused to neglect the remembrance of us.] The

person more particularly intended here, it is said, was Ommeya Ebn Khalf, who desired Mohammed to discard his indigent companions, out of respect to the Koreish. See chap. 6.

^g Gardens of eternal abode.] Literally of Eden. See chap. 9.

^h Two men.] Though these seem to be general characters only, designed to represent the different end of the wicked, and of the good; yet

bestowed two vineyards, and had surrounded them with palm-trees, and had caused corn to grow between them. Each of the gardens brought forth its fruit every season, and failed not all: and we caused a river to flow in the midst thereof: and he had great abundance. And he said unto his companion, by way of debate, I am superior to thee in wealth, and have a more powerful family. And he went into his garden¹, being guilty of injustice against his own soul, and said, I do not think that this garden will decay for ever; neither do I think that the last hour will come: and although I should return unto my LORD, verily I shall find a better garden than this in exchange^k. And his companion said unto him, by way of debate, Dost thou not believe in him who created thee of the dust, and afterwards of seed; and then fashioned thee into a perfect man? But as for me, GOD is my LORD; and I will not associate any other deity with my LORD. And when thou enterest thy garden, wilt thou not say, What GOD pleaseth shall come to pass; there is no power but in GOD alone? Although thou seest me to be inferior to thee in wealth and number of children, my LORD is well able to bestow on me a better gift than thy garden, and to shoot his arrows against the same from heaven, so that it shall become barren dust; or its

yet it is supposed, by some, that two particular persons are here meant. One says they were two Israelites, and brothers, who had a considerable sum left them by their father, which they divided between them; and that one of them, being an unbeliever, bought large fields and possessions with his portion; while the other, who was a true believer, disposed of his to pious uses; but that, in the end, the former was ruined, and the latter prospered. Another thinks they were two men of the tribe of Makhzûm: the one named al Afwad Ebn Abd'al

Afhadd, an infidel; and the other, Abu Salma Ebn Abd'allah, the husband of Omm Salma, (whom the prophet married after his death,) and a true believer (1).

¹ And he went into his garden.] Carrying his companion with him, out of ostentation, and to mortify him with the view of his large possessions (2).

^k I shall find a better garden in exchange.] Vainly imagining that his prosperity was not so much the free gift of GOD, as due to his merit (3).

(1) AL BEIQAWI.

(2) Idem.

(3) Idem.

water may sink deep into the earth, that thou canst not draw thereof. And his possessions were encompassed with destruction, as his companion had forewarned him: wherefore he began to turn down the palms of his hands, out of sorrow and regret for that which he had expended thereon; for the vines thereof were fallen down on their trails: and he said, Would to God that I had not associated any other deity with my LORD! And he had no party to assist him besides God, neither was he able to defend himself against his vengeance. In such case protection belongeth of right unto God alone; he is the best rewarder, and the best giver of success. And propound to them a similitude of the present life. It is like water which we send down from heaven; and the herb of the earth is mixed therewith; and after it hath been green and flourishing, in the morning it becometh dry stubble, which the winds scatter abroad: and God is able to do all things. Wealth and children are the ornament of this present life; but good works, which are permanent, are better in the sight of thy LORD, with respect to the reward, and better with respect to hope. On a certain day we will cause the mountains to pass away¹, and thou shalt see the earth appearing plain and even; and we will gather mankind together, and we will not leave any one of them behind. And they shall be set before thy LORD in distinct order, and he shall say unto them, Now are ye come unto us naked, as we created you the first time; but ye thought that we should not perform our promise unto you. And the book wherein every one's actions are recorded shall be put into his hand; and thou shalt see the wicked in great terror, because of that which is written therein, and they shall say, Alas for us! what meaneth this book? It omitteth neither a small action nor a great one, but

¹ The mountains shall pass away.] shall fly in the air, and be reduced to
 For, being torn up by the roots, they atoms (1).

(1) Al BEIDAWI. See the Prelim. Diss. sect. IV. p. 108, 109.

it compriseth the same; and they shall find that which they have wrought present before their eyes: and thy LORD will not deal unjustly with any one. Remember when we said unto the angels, Worship ye ADAM: and they all worshipped him, except EBLIS^m, who was one of the geniiⁿ, and departed from the command of his LORD. Will ye therefore take him and his offspring for your patrons besides me, notwithstanding they are your enemies? Miserable shall such a change be to the ungodly! I called not them to be present at the creation of the heavens and of the earth, nor at the creation of themselves, neither did I take those seducers for my assistants. On a certain day, GOD shall say unto the idolaters, Call those whom ye imagined to be my companions to protect you: and they shall call them, but they shall not answer them; and we will place a valley of destruction between them^o: and the wicked shall see hell-fire; and they shall know that they shall be thrown into the same, and they shall find no way to avoid it. And now have we variously propounded unto men, in this KORAN, a parable of every kind; but man cavilleth at most things therein. Yet nothing hindereth men from believing, now a direction is come unto them, and from asking pardon of their LORD, excepting that they wait until the punishment of their predecessors come to be inflicted on them, or that the chastisement of the next life come upon them publicly. We send not our messengers but to bear good tidings, and to denounce threats. Those who believe not, dispute with vain arguments, that they

^m See chap. ii. p. 7. and chap. vii.

ⁿ Who was one of the genii.] Hence some imagine the genii are a species of angels. Others suppose the devil to have been originally a genius, which was the occasion of his rebellion, and call him the father of the genii, whom he begat after his fall (1); it being a constant opinion among

the Mohammedans, that the angels are impeccable, and do not propagate their species (2).

^o A valley of destruction between them.] i. e. Between the idolaters and their false gods. Some suppose the meaning is no more, than that God will set them at variance and division.

may thereby render the truth of no effect : and they hold my signs, and the admonitions which have been made them, in derision. And who is more unjust than he who hath been acquainted with the signs of his LORD, and retireth afar off from the same, and forgetteth that which his hands have formerly committed? Verily we have cast veils over their hearts, lest they should understand the KORAN, and into their ears thickness of hearing : if thou invite them to the true direction, yet will they not therefore be directed for ever. Thy LORD is gracious, endued with mercy ; if he would have punished them for that which they have committed, he would doubtless have hastened their punishment : but a threat hath been denounced against them^p, and they shall find no refuge, besides him. And those former cities^q did we destroy when they acted unjustly ; and we gave them previous warning of their destruction. And remember when MOSES said unto his servant JOSHUA, the son of NUN, I will not cease to go forward, until I come to the place where the two seas meet ; or I will travel for a long space of time^r. But when they were arrived at the meeting of the two seas^s, they

^p A threat hath been denounced against them.] Viz. Of their calamity at Bedr, (for the Koreith are the infidels here intended,) or their punishment at the resurrection (1).

^q Those former cities.] That is, the towns of the Adites, Thamudites, Sodomites, &c.

^r For a long space of time.] The original word properly signifies the space of eighty years and upwards. To explain this long passage, the commentators tell the following story. They say that Moses once preaching to the people, they admired his knowledge and eloquence so much, that they asked him, whether he knew any man in the world who was wiser than himself ; to which he answered in the negative : whereupon God, in

a revelation, having reprehended him for his vanity, (though some pretend that Moses asked God the question of his own accord,) acquainted him, that his servant al Khedr was more knowing than he ; and at Moses's request, told him he might find that person at a certain rock, where the two seas met ; directing him to take a fish with him in a basket, and that where he missed the fish, that was the place. Accordingly Moses set out, with his servant Joshua, in search of al Khedr ; which expedition is here described (2).

^s The meeting of the two seas.] Viz. Those of Persia and Greece. Some fancy that the meeting of Moses and al Khedr is here intended, as of two seas of knowledge (3).

(1) Al BRIDAWI.
in Sonna, &c.

(2) Idem, Al ZAMAKHSHARI, Al BOKHARI,
(3) Idem.

forgot their fish, which they had taken with them^{*}; and the fish took its way freely^u in the sea. And when they had passed beyond that place, MOSES said unto his servant, Bring us our dinner; for now are we fatigued with this our journey. His servant answered, Dost thou know what has befallen me? When we took up our lodging at the rock, verily I forgot the fish: and none made me to forget it, except SATAN, that I should not remind thee of it. And the fish took its way in the sea in a wonderful manner. MOSES said, This is what we sought after. And they both went back, returning by the way they came. And coming to the rock, they found one of our servants^w, unto whom we had granted mercy from us, and whom we had taught wisdom from before us. And MOSES said unto him, Shall I follow thee, that thou mayest teach me part of that which thou hast been taught, for a direction unto me? He answered, Verily thou canst not bear with me: for how canst

^{*} They forgot their fish, &c.] Moses forgot to inquire concerning it, and Joshua forgot to tell him when he missed it. It is said, that when they came to the rock, Moses falling asleep, the fish, which was roasted, leaped out of the basket into the sea. Some add, that Joshua, making the ablution at the fountain of life, (of which immediately), some of the water happened to be sprinkled on the fish, which immediately restored it to life (1).

^u The fish took its way freely in the sea.] The word here translated *freely*, signifying also a pipe or arched canal for conveyance of water, some have imagined that the water of the sea was miraculously kept from touching the body of the fish, which passed through it as under an arch (2).

^w One of our servants.] This person, according to the general opinion, was the prophet al Khedr; whom the Mohammedans usually confound with Phineas, Elias, and St. George, saying that his soul passed by a metempsychosis successively through all three. Some, however, say his true name was Balya Ebn Malcân, and that he lived in the time of Afridûn, one of the ancient kings of Persia, and that he preceded Dhu'lkarnein, and lived to the time of Moses. They suppose al Khedr, having found out the fountain of life, and drank thereof, became immortal; and that he had therefore this name, from his flourishing and continual youth (3).

Part of these fictions they took from the Jews, some of whom also fancy Phineas was Elias (4).

(1) AL BEIDAWI, &c. (2) Idem. (3) Idem. V. D'HERBELOT. Bibl. Orient. Art. Khedher. SEPTEMCASTRENS. de Turcar. moribus. BUSBEQ. Epist. 1. p. 93, &c. HOTTING. Hist. Orient. p. 58, &c. 99, &c. 292, &c. (4) R. LEVI BEN GERSON in append. l. 1. Reg. 1. 27.

thou patiently suffer those things, the knowledge whereof thou dost not comprehend? MOSES replied, Thou shalt find me patient, if God please; neither will I be disobedient unto thee in any thing. He said, if thou follow me, therefore, ask me not concerning any thing, until I shall declare the meaning thereof unto thee. So they both went on by the sea-shore, until they went up into a ship: and he made a hole therein*. And MOSES said unto him, Hast thou made a hole therein, that thou mightest drown those who are on board? Now hast thou done a strange thing. He answered, Did I not tell thee that thou couldest not bear with me? MOSES said, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded. Wherefore they left the ship, and proceeded, until they met with a youth; and he slew him†. MOSES said, Hast thou slain an innocent person, without his having killed another? Now hast thou committed an unjust action. * He answered, Did I not tell thee that thou couldest not bear with me? MOSES said, If I ask thee concerning any thing hereafter, suffer me not to accompany thee: now hast thou received an excuse from me. They went forward, therefore, until they came to the inhabitants of a certain city‡, and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down; and he set it upright§. Whereupon MOSES said unto him, If thou wouldest, thou mightest doubtless have received a reward for it. He answered, This shall be a separation between me and thee: but I will first declare unto thee the sig-

XVI.

* He made a hole in the ship.] For al Khedr took an ax, and knocked out two of her planks (1).

† He slew him.] By twisting his neck round, or dashing his head against a wall, or else by throwing him down, and cutting his throat (2).

‡ A certain city.] This city was Antioch; or, as some rather think, Obollah, near Basra; or else Bâjirwân, in Armenia (3).

§ He set it upright.] By only stroking it with his hand; though others say he threw it down, and rebuilt it (4).

nification of that which thou couldest not bear with patience. The vessel belonged to certain poor men^b, who did their business in the sea: and I was minded to render it unserviceable, because there was a king^c behind them, who took every sound ship by force. As to the youth, his parents were true believers; and we feared lest he, being an unbeliever, should oblige them to suffer his perverseness and ingratitude: wherefore we desired that their LORD might give them a more righteous child in exchange for him, and one more affectionate towards them^d. And the wall belonged to two orphan youths^e in the city, and under it was a treasure hidden which belonged to them; and their father was a righteous man: and thy LORD was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy LORD. And I did not what thou hast seen of mine own will, but by GOD's direction. This is the interpretation of that which thou couldest not bear with patience. The Jews will ask thee concerning DHU'LKARNEIN^f. Answer, I will rehearse unto

^b Certain poor men.] They were ten brothers, five of whom were past their labour by reason of their age (1).

^c A king.] Named Jaland Ebn Karkar, or Minwâr Ebn Jaland al Azdi (2), who reigned in Omân. See Poc. Spec. p. 42.

^d That their LORD might give them a more righteous child, &c.] It is said that they had afterwards a daughter, who was the wife and the mother of a prophet; and that her son converted a whole nation (3).

^e Two orphans.] Their names were Afram and Sarim (4).

^f Dhu'lkarnein.] Or, The two-horned. The generality of the commentators (5) suppose the person here meant to be Alexander the

Great, or, as they call him, Iscander al Rûmi, king of Persia and Greece: but there are very different opinions as to the reason of this surname. Some think it was given him because he was king of the East and of the West, or because he had made expeditions to both those extreme parts of the earth; or else because he had two horns on his diadem, or two curls of hair, like horns, on his forehead; or, which is most probable, by reason of his great valour. Several modern writers (6) rather suppose the surname was occasioned by his being represented in his coins and statues with horns, as the son of Jupiter Ammon; or else by his being compared by the prophet Daniel to a he-goat (7); though he is

(1) AL BEIDAWI. (2) Idem. (3) Idem. (4) Idem. (5) Idem, AL ZAMAKHSHARI, JALLALO'DDIN, YAHYA. (6) SCALIGER, de Emend. temp. L'EMPEREUR, not. in Jachiad. Dan. viii. 5. GOL. in Alfrag, p. 58, &c. (7) SCHICKARD. Tarikh. reg. Perf. p. 73.

unto you an account of him. We made him powerful in the earth, and we gave him means to accomplish every thing he pleased. And he followed his way, until he came to the place where the sun setteth; and he found it to set in a spring of black mud^a: and he found near the same a certain people^b. And we said, O DHU'LKARNEIN, either punish this people, or use gentleness towards themⁱ. He answered, Whosoever of them shall commit injustice, we will surely punish him in this world; afterwards shall he return unto his LORD, and he shall punish him with a severe punishment. But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy. Then he continued his way, until he came to the place where the sun riseth^k; and he found it to rise on certain people, unto whom we had not given any thing wherewith to shelter themselves therefrom^l. Thus it was; and we comprehended

there represented with but one horn (1).

There are some good writers, however, who believe the prince intended in this passage of the Korân, was not Alexander the Grecian, but another great conqueror, who bore the same name and surname, and was much more ancient than he, being contemporary with Abraham, and one of the kings of Persia of the first race (2); or, as others suppose, a king of Yaman, named Afaab Ebn al Râyes (3).

They all agree he was a true believer; but whether he was a prophet or no, is a disputed point.

^a He found the sun to set in a spring of black mud.] That is, it seemed so to him, when he came to the ocean, and saw nothing but water (4).

^b A certain people.] An unbelieving nation, who were clothed in the

skins of wild beasts, and lived upon what the sea cast on shore (5).

ⁱ Either punish them, or use them with gentleness.] For GOD gave Dhu'lkarnein his choice, either to destroy them for their infidelity, or to instruct them in the true faith; or, according to others, either to put them to the sword, or to take them captives; but the words which follow confirm the former interpretation, by which it appears, he chose to invite them to the true religion, and to punish only the disobedient and incredulous.

^k The place where the sun riseth.] i. e. That part of the habitable world on which the sun first rises.

^l And he found it to rise on a certain people, &c.] Who had neither clothes nor houses, their country not bearing any buildings, but dwelt in holes under ground, into which

(1) See DAN. viii. (2) ABU'LFEDA. KHONDEMIR, Tarikh Montakhab, &c. V. D'HERBEL. Bibl. Orient. Art. Escander. (3) Extrad. EBN ABBAS. V. Poc. Spec. p. 58. (4) AL BEIDAWI, JALLALO'DDIN. (5) Idem.

hended with our knowledge the forces which were with him. And he prosecuted his journey from south to north, until he came between the two mountains^m, beneath which he found certain people, who could scarce understand what was saidⁿ. And they said, O DHU'LKARNEIN, verily GOG and MAGOG waste the land^o; shall we therefore pay thee tribute, on condition that thou build a rampart between us and them? He answered, The power wherewith my LORD hath strengthened me, is better than your tribute: but assist me strenuously, and I will set a strong wall between you and them. Bring me iron in large pieces, until it fill up the space between the two sides of these mountains. And he said to the workmen, Blow with your bellows, until it make the iron red hot as fire. And he said further, Bring me molten brass, that I may pour upon it. Wherefore, when this wall was finished, Gog and Magog could not scale it, neither could they dig through it^p. And DHU'LKARNEIN said,

they retreated from the heat of the sun (1). Jallalo'ddin says they were the Zenj, a black nation lying south-west of Ethiopia. They seem to be the Troglodytes of the ancients.

^m The two mountains.] Between which Dhu'lkarnein built the famous rampart, mentioned immediately, against the irruptions of Gog and Magog. These mountains are situate in Armenia and Adherbijân, or, according to others, much more northwards, on the confines of Turkestan (2). The relation of a journey taken to this rampart, by one who was sent on purpose to view it by the Khalif al Wathec, may be seen in D'Herbelot (3).

ⁿ Who could scarce understand what was said.] By reason of the strangeness of their speech, and their slowness of apprehension; wherefore they were obliged to make use of an interpreter (4).

^o Gog and Magog waste the land.] The Arabs call them Yajûi and Majûj, and say they are two nations or tribes descended from Japhet, the son of Noah; or, as others write, Gog are a tribe of the Turks, and Magog of those of Gilân (5), the Geli and Gelæ of Ptolemy and Strabo (6).

It is said these barbarous people made their irruptions into the neighbouring countries in the spring, and destroyed and carried off all the fruits of the earth; and some pretend they were man-eaters (7).

^p The commentators say the wall was built in this manner. They dug till they found water: and having laid the foundation of stone and melted brass, they built the superstructure of large pieces of iron, between which they laid wood and coals, till they equalled the height of the mountains: and then setting

(1) Idem. (2) AL BEIDAWI. (3) Bibl. Orient. Art. Jagiougé.
(4) AL BEIDAWI. (5) Idem. V. D'HERBEL. ubi supra. (6) V. GOL.
in Alfrag. p. 207. (7) AL BEIDAWI.

said, This is a mercy from my LORD: but when the prediction of my LORD shall come to be fulfilled¹, he shall reduce the wall to dust; and the prediction of my LORD is true. On that day we will suffer some of them to press tumultuously like waves on others²; and the trumpet shall be sounded, and we will gather them in a body together. And we will set hell, on that day, before the unbelievers; whose eyes have been veiled from my remembrance, and who could not hear my words. Do the unbelievers think that I will not punish them, for that they take my servants for their protectors besides me? Verily we have prepared hell for the abode of the infidels. Say, shall we declare unto you those whose works are vain, whose endeavour, in the present life, hath been wrongly directed, and who think they do the work which is right? These are they who believe not in the signs of their LORD, or that they shall be assembled before him: wherefore their works are vain; and we will not allow them any weight on the day of resurrection. This shall be their reward, namely, hell; for that they have disbelieved, and have held my signs and my apostles in derision. But as for those who believe, and do good works, they shall have the gardens of paradise for their abode; they shall remain therein for ever; they shall wish for no change therein. Say, if the sea were ink, to write the words of my LORD, verily the sea would fail, before the words of my LORD would fail; although

fire to the combustibles, by the help of large bellows, they made the iron red hot, and over it poured melted brass, which filling up the vacancies between the pieces of iron, rendered the whole work as firm as a rock. Somewhat tell us that the whole was built of stones joined by cramps of iron, on which they poured melted brass to fasten them (1).

¹ When the prediction of my LORD shall come to be fulfilled, &c.] That

is, when the time shall come for Gog and Magog to break forth from their confinement; which shall happen some time before the resurrection (2).

² To press tumultuously like waves, &c.] These words represent either the violent irruption of Gog and Magog, or the tumultuous assembly of all creatures, men, genii, and brutes, at the resurrection (3).

(1) AL BEIDAWI, &c.
(3) See ib. p. 115.

(2) See the Prelim. Disc. Sect. IV. p. 107.

we added another sea like unto it as a farther supply. Say, Verily I am only a man as ye are. It is revealed unto me that your God is one only God: let him therefore who hopeth to meet his LORD, work a righteous work; and let him not make any other to partake in the worship of his LORD.

CHAP. XIX.

Intituled, MARY^{*}; revealed at MECCA[†].

In the name of the most merciful God.

C. H. Y. A. S.[‡] A commemoration of the mercy of thy LORD towards his servant ZACHARIAS[§]. When he called upon his LORD, invoking him in secret, and said, O LORD, verily my bones are weakened, and my head is become white with hoariness, and I have never been unsuccessful in my prayers to thee, O LORD. But now I fear my nephews, who are to succeed after me[¶], for my wife is barren: wherefore give me a successor of my own body from before thee, who may be my heir, and may be an heir of the family of JACOB[‡]; and grant, O LORD, that he may be acceptable unto thee. And the angel answered him, O ZACHARIAS, verily we bring thee tidings of a son, whose name shall be JOHN: we have

^{*} Several circumstances relating to the Virgin Mary being mentioned in this chapter, her name was pitched upon for the title.

[†] Except the verse of Adoration.

[‡] See the Prelim. Dif. Sect. III. p. 78, &c.

[§] See chap. 3. p. 61, &c.

[¶] I fear my nephews, &c.] These were his brother's sons, who were very wicked men; and Zacharias was apprehensive lest, after his death, instead of confirming the people in the true religion, they should seduce them

to idolatry (1). And some commentators imagine that he made this prayer in private, lest his nephews should overhear him.

[‡] And may be an heir of the family of Jacob.] Viz. in holiness and knowledge; or in the government and superintendence of the Israelites. There are some who suppose it is not the patriarch who is here meant, but another Jacob, the brother of Zacharias; or of Imrân Ebn Mâthân, of the race of Solomon (2).

not caused any to bear the same name before him^a. ZACHARIAS said, LORD, how shall I have a son, seeing my wife is barren, and I am now arrived at a great age^a, and am decrepit? The angel said, So shall it be: Thy LORD saith, This is easy with me; since I created thee heretofore, when thou wast nothing. ZACHARIAS answered, O LORD, give me a sign. The angel replied, Thy sign shall be, that thou shalt not speak to men for three nights, although thou be in perfect health. And he went forth unto his people, from the chamber, and he made signs unto them^b, as if he should say, Praise ye GOD in the morning and in the evening. And we said unto his son, O JOHN, receive the book of the law, with a resolution to study and observe it. And we bestowed on him wisdom, when he was yet a child, and mercy from us, and purity of life^c; and he was a devout person, and dutiful towards his parents, and was not proud or rebellious. Peace be on him the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life. And remember in the book of the KORAN the story of MARY; when she retired from her family to a place towards the east^d, and took a veil

^a We have not caused any to bear that name before him.] For he was the first who bore the name of John, or Yahya, (as the Arabs pronounce it;) which fancy seems to be occasioned by the words of St. Luke misunderstood, that none of Zacharias's kindred was called by that name (1): for otherwise John, or, as it is written in Hebrew, Johanan, was a common name among the Jews.

Some expositors avoid this objection, by observing, that the original word Samiyyan signifies, not only one who is actually called by the same name, but also one who, by reason of his possessing the like qualities and privileges, deserves, or may pretend to, the same name.

^a I am arrived at a great age, &c.]
VOL. II.

The Mohammedan traditions greatly differ as to the age of Zacharias at this time: we have mentioned one already (2): Jallalo'ddin says, he was an hundred and twenty, and his wife ninety-eight; and the Sonna takes notice of several other opinions.

^b He made signs unto them.] Some say he wrote the following words on the ground.

^c And purity of life.] Or, as the word also signifies, The love of alms-deeds.

^d To a place towards the east.] viz. To the eastern part of the temple; or to a private chamber in the house, which opened to the east; whence, says al Beidâwi, the Christians pray towards that quarter.

I

There

(1) Luke i. 61.

(2) Chap. iii. p. 6a. not. 7.

veil to conceal herself from them; and we sent our spirit GABRIEL unto her, and he appeared unto her in the shape of a perfect man^c. She said, I fly for refuge unto the merciful GOD, that he may defend me from thee: if thou fearest him, thou wilt not approach me. He answered, Verily I am the messenger of thy LORD, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? GABRIEL replied, So shall it be: Thy LORD saith, This is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him^d: and she retired aside with him in her womb to a distant place^e; and the pains of child-birth came upon her near the trunk of a palm-tree^f. She said, Would to GOD I had died

There is a tradition, that when the virgin was grown to years of puberty, she used to leave her apartment in the temple, and retire to Zacharias's house to her aunt, when her courses came upon her; and so soon as she was clean, she returned again to the temple; and that at the time of the angel's visiting her, she was at her aunt's on the like occasion, and was sitting to wash herself, in an open place, behind a veil, to prevent her being seen (1). But others more prudently suppose the design of her retirement was to pray (2).

^c In the shape of a man.] Like a full-grown but beardless youth. Al Beidawi, not contented with having given one good reason why he appeared in that form, viz. to moderate her surprise, that she might hear his message with less shyness, adds, that perhaps it might be to raise an emotion in her, and assist her conception.

^d She conceived.] For Gabriel blew

into the bosom of her shift, which he opened with his fingers (3), and his breath reaching her womb, caused the conception (4). The age of the virgin Mary at the time of her conception was thirteen, or, as others say, ten; and she went six, seven, eight, or nine months with him, according to different traditions: though some say the child was conceived at its full growth of nine months, and that she was delivered of him within an hour after (5).

^e To a distant place.] To conceal her delivery, she went out of the city by night to a certain mountain.

^f Her pains came upon her near the trunk of a palm-tree.] The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter season; notwithstanding which, it miraculously supplied her with fruits for her refreshment (6); as is mentioned immediately.

It

(1) YAHYA. AL BEIDAWI.
(4) JALLALO'DDIN, AL BEIDAWI.
(6) Idem, AL ZAMAKH.

(2) AL ZAMAKH. (3) YAHYA
(5) AL BEIDAWI, YAHYA

died before this, and had become a thing forgotten, and lost in oblivion! And he who was beneath her called to herⁱ, saying, Be not grieved; now hath God provided a rivulet under thee; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered^k. And eat, and drink, and calm thy mind^l. Moreover, if thou see any man, and he question thee, say, Verily I have vowed a fast unto the Merciful; wherefore I will by no means speak to a man this day^m. So she brought the child to her people, carrying him in her arms. And they said unto her, O MARY, now hast thou done a strange thing. O sister of AARONⁿ, thy father was not a bad man, neither was thy mother a harlot.

It has been observed, that the Mohammedan account of the delivery of the virgin Mary, very much resembles that of Latona, as described by the poets (1), not only in this circumstance of their laying hold on a palm-tree (2), (though some say Latona embraced an olive-tree, or an olive and a palm, or else two laurels,) but also in that of their infants speaking; which Apollo is fabled to have done in the womb (3).

ⁱ He who was beneath her.] This some imagine to have been the child himself; but others suppose it was Gabriel, who stood somewhat lower than she did (4). According to a different reading, this passage may be rendered, And he called to her from beneath her, &c. And some refer the pronoun, translated, *her*, to the palm-tree; and then it should be, beneath it, &c.

^k Shake the palm-tree, and it shall let fall ripe dates, &c.] And accordingly she had no sooner spoken it, than the dry trunk revived, and shot forth green leaves, and a head loaded with ripe fruit.

^l Calm thy mind.] Literally, thine eye.

^m I have vowed a fast, &c.] During which she was not to speak to any body, unless to acquaint them with the reason of her silence: and some suppose she did that by signs.

ⁿ O sister of Aaron.] Several Christian writers think the Korân stands convicted of a manifest falsehood in this particular, but I am afraid the Mohammedans may avoid the charge (5); as they do by several answers. Some say the virgin Mary had really a brother, named Aaron, who had the same father, but a different mother. Others suppose Aaron, the brother of Moses, is here meant; but say Mary is called his sister, either because she was of the Levitical race, (as by her being related to Elizabeth, it should seem she was,) or by way of comparison. Others say that it was a different person of that name who was contemporary with her, and conspicuous for his good or bad qualities, and that they likened her to him either by way of commendation, or of reproach (6), &c.

(1) V. SIKKI not. in Evang. Infant. p. 9, 21, &c.

Hymn. in Apoll. CALLIMACH. Hymn. iii. Delum.

ibid. See Kor. chap. 3, p. 63.

(5) See chap. 3. p. 59

LO'DDIN, YAHYA, &c.

(2) HOMER.

(3) CALLIMACH.

(4) AL BEIDAWI, JALLALO'DDIN.

(6) AL ZAMAKH AL BEIDAWI, JALLA-

But she made signs unto the child to answer them; and they said, How shall we speak to him who is an infant in the cradle? Whereupon the child said, Verily I am the servant of God^o; he hath given me the book of the gospel, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be; and hath commanded me to observe prayer, and to give alms, so long as I shall live; and he hath made me dutiful towards my mother, and hath not made me proud, or unhappy. And peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This was JESUS the son of MARY; the Word of truth^p, concerning whom they doubt. It is not meet for God, that he should have any son: God forbid! When he decreeth a thing, he only saith unto it, Be; and it is. And verily God is my LORD, and your LORD; wherefore serve him: this is the right way. Yet the sectaries differ among themselves concerning JESUS; but woe be unto those who are unbelievers, because of their appearance at the great day. Do thou cause them to hear, and do thou cause them to see^q, on the day whereon they shall come unto us to be judged; but the ungodly are this day in a manifest error. And do thou forewarn them of the day of fighting, when the matter shall be determined, while they are now sunk in negligence, and do not believe. Verily we will inherit

^o Whereupon the child said, I am the servant of God.] These were the first words which were put into the mouth of JESUS, to obviate the imagination of his partaking of the divine nature, or having a right to the worship of mankind, on account of his miraculous speaking so soon after his birth (1).

^p The word of truth.] This expression may either be referred to JESUS, as the Word of God; or to the account just given of him.

^q Do thou cause them to hear, and

to see, &c.] These words are variously expounded: some taking them to express admiration (2) at the quickness of those senses in the wicked, at the day of judgment, when they shall plainly perceive the torments prepared for them, though they have been deaf and blind in this life; and others suppose the words contain a threat to the unbelievers, of what they shall then hear and see; or else a command to Mohammed to lay before them the terrors of that day (3).

(1) AL BEIDAWI, &c. (2) See chap. xviii. p. 115. (3) AL BEIDAWI.

the earth, and whatever creatures are therein^r; and unto us shall they all return. And remember ABRAHAM in the book of the KORAN; for he was one of great veracity, and a prophet. When he said unto his father^s, O my father, why dost thou worship that which heareth not, neither seeth, nor profiteth thee at all? O my father, verily a degree of knowledge hath been bestowed on me, which hath not been bestowed on thee: wherefore follow me; I will lead thee into an even way. O my father, serve not SATAN; for SATAN was rebellious unto the Merciful. O my father, verily I fear, lest a punishment be inflicted on thee from the Merciful, and thou become a companion of SATAN. His father answered, Dost thou reject my gods, O ABRAHAM? If thou forbear not, I will surely stone thee: wherefore leave me for a long time. ABRAHAM replied, Peace be on thee: I will ask pardon for thee of my LORD: for he is gracious unto me. And I will separate myself from you, and from the idols which ye invoke besides GOD; and I will call upon my LORD: it may be that I shall not be unsuccessful in calling on my LORD, as ye are in calling upon them. And when he had separated himself from them, and from the idols which they worshipped besides GOD^t, we gave him ISAAC and JACOB; and we made each of them a prophet; and we bestowed on them, through our mercy, the gift of prophecy, and children, and wealth; and we caused them to deserve the highest commendations^u. And remember MOSES in the book of the KORAN: for he was sincerely upright, and was an apostle and a prophet. And we called unto him from the right side of mount SINAI, and caused him to draw near, and to discourse privately with us^w. And we gave him,

^r We will inherit the earth, &c.] i. e. Alone surviving, when all creatures shall be dead and annihilated. See chap. 15. p. 70, 71.

^s See chap. 6. p. 168, &c.

^t When he had separated himself from them.] By flying to Har-

rân, and thence to Palestine.

^u We caused them to deserve the highest commendations.] Literally, We granted them a lofty tongue of truth.

^w And to discourse privately with us.] Or, as some expound it, And

him, through our mercy, his brother AARON, a prophet, for his assistant. Remember also ISMAEL in the same book: for he was true to his promise¹; and was an apostle, and a prophet. And he commanded his family to observe prayer, and to give alms; and he was acceptable unto his LORD. And remember EDRIS² in the same book; for he was a just person, and a prophet: and we exalted him to a high place³. These are they unto whom God hath been bounteous, of the prophets of the posterity of ADAM, and of those whom we carried in the ark with NOAH; and of the posterity of ABRAHAM, and of ISRAEL, and of those whom we have directed and chosen. When the signs of the Merciful were read unto them, they fell down worshipping, and wept: but a succeeding generation have come after them, who neglect prayer, and follow their lusts; and they shall surely fall into evil: except him who repenteth, and believeth, and doth that which is right: these shall enter paradise, and they shall not in the least be wronged: gardens of perpetual abode shall be their reward, which the Merciful hath promised unto his servants, as an object of faith; for his promise will surely come to be fulfilled.

we raised him on high; for, say they, he was raised to so great an elevation, that he heard the creaking of the pen writing on the table of God's decrees (1).

* He was true to his promise.] Being celebrated on that account; and particularly for his behaving with that resignation and constancy which he had promised his father, on his receiving God's command to sacrifice him (2): for the Mohammedans say it was Ishmael, and not Isaac, whom he was commanded to offer.

² Edris.] Or Enoch, the great-grandfather of Noah, who had that surname from his great knowledge: for he was favoured with no less than thirty books of divine revelations, and was the first who wrote

with a pen, and studied the sciences of astronomy and arithmetic, &c. (3.)

The learned Bartolucci endeavours to shew, from the testimonies of the ancient Jews, that Enoch, surnamed Edris, was a very different person from the Enoch of Moses, and many ages younger (4).

³ And we exalted him to a high place.] Some understand by this the honour of the prophetic office, and his familiarity with God: but others suppose his translation is here meant: for they say that he was taken up by God into heaven at the age of three hundred and fifty, having first suffered death, and been restored to life; and that he is now alive in one of the seven heavens, or in paradise (5).

(1) AL BEIDAWI. (2) Idem. (3) Idem, JALLALO'DDIN, &c.

(4) BARTOL. Bibl. Rabb. part. 2. p. 845. (5) Idem.

Therein shall they hear no vain discourse, but peace^a; and their provision shall be prepared for them therein morning and evening. This is paradise, which we will give for an inheritance unto such of our servants as shall be pious. We descend not from heaven, unless by the command of thy LORD: unto him belongeth whatsoever is before us, and whatsoever is behind us, and whatsoever is in the intermediate space; neither is thy LORD forgetful of thee^b. He is the LORD of heaven and earth, and of whatsoever is between them: wherefore worship him, and be constant in his worship. Dost thou know any named like him^c? Man saith^d, After I shall have been dead, shall I really be brought forth alive from the grave? Doth not man remember that we created him heretofore, when he was nothing? But by thy LORD we will surely assemble them and the devils to judgment^e; then will we set them round about hell on their knees: afterwards we will draw forth from every sect such of them as shall have been a more obstinate rebel against the Merciful^f; and we best know which of them are

^a Peace.] i. e. Words of peace and comfort; or, the salutations of the angels (1), &c.

- We descend not from heaven, unless at the command of thy LORD, &c.] These are generally supposed to have been the words of the angel Gabriel, in answer to Mohammed's complaint for his long delay of fifteen, or, according to another tradition, of forty days, before he brought him instructions what solution he should give to the questions which had been asked him concerning the sleepers, Dhu'lkarnein, and the spirit (2).

Others, however, are of opinion, that they are the words which the godly will use at their entrance into paradise; and that their meaning is, We take up our abode here at the command and through the mercy of God alone, who ruleth all things, past, future, and present; and who is not forgetful of the works

of his servants (3).

^c Dost thou know any named like him?] That is, Deserving, or having a right to the name and attributes of God.

^d Man saith.] Some suppose a particular person is here meant, namely, Obba Ebn Khalf (4).

^e We will assemble them and the devils.] It is said that every infidel will appear at the day of judgment, chained to the devil who seduced him (5).

^f We will separate from every sect him who shall have been a more obstinate rebel against the Merciful.] Hence, says al Beidawi, it appears, that God will pardon some of the rebellious people. But perhaps the distinguishing the unbelievers into different classes, in order to consign them to different places and degrees of torment, is here meant.

(1) See chap. x. p. 2. (2) See before, chap. xviii. p. 115, 116. (3) Al BEIDAWI. (4) See chap. xvi. p. 76. not.^a. (5) Al BEIDAWI.

more worthy to be burned therein^a. There shall be none of you but shall approach near the same^b: this is an established decree with thy LORD. Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees. When our manifest signs are read unto them, the infidels say unto the true believers, Which of the two parties is in the more eligible condition, and formeth the more excellent assemblyⁱ? But how many generations have we destroyed before them, which excelled them in wealth, and in outward appearance? Say, Whosoever is in error, the Merciful will grant him a long and prosperous life; until they see that with which they are threatened, whether it be the punishment of this life, or that of the last hour; and hereafter they shall know who is in the worse condition, and the weaker in forces. GOD shall more fully direct those who receive direction; and the good works which remain for ever, are better in the sight of thy LORD than worldly possessions, in respect to the reward, and more eligible in respect to the future recompense. Hast thou seen him who believeth not in our signs, and saith, I shall surely have riches and children bestowed on me^k? Is he acquainted with the secrets of

^a We best know which are more worthy to be burned in hell.] Viz. The more obstinate and perverse, and especially the heads of sects, who will suffer a double punishment for their own errors, and their seducing of others.

^b There is none of you but shall approach the same.] For the true believers must also pass by or through hell, but the fire will be damped, and the flames abated, so as not to hurt them, though it will lay hold on the others. Some, however, suppose, that the words intend no more than the passage over the narrow bridge which is laid over hell (1).

ⁱ Which of the two parties, &c.] Viz. of us, or of you. When the Koreish were unable to produce a

composition to equal the Korân, they began to glory in their wealth and nobility, valuing themselves highly on that account, and despising the followers of Mohammed.

^k Hast thou seen him who believeth not, &c.] This passage was revealed on account of al As Ehn Wayel, who being indebted to Khabbâb, when he demanded the money, refused to pay it, unless he would deny Mohammed; to which proposal Khabbâb answered, that he would never deny that prophet, neither alive nor dead, nor when he should be raised to life at the last-day. Therefore, (replied al As,) when thou art raised again, come to me, for I shall then have abundance of riches, and children, and I will pay you (2).

(1) Al BEIDAWI. See the Prelim. Dis. Sect. IV. p. 120. (2) Idem, JALLALO'DDIN.

futurity; or hath he received a covenant from the Merciful that it shall be so? By no means. We will surely write down that which he saith; and increasing we will increase his punishment: and we will be his heir as to that which he speaketh of¹, and on the last day he shall appear before us alone and naked. They have taken other gods, besides God, that they may be a glory unto them. By no means. Hereafter shall they deny their worship^m; and they shall become adversariesⁿ unto them. Dost thou not see that we send the devils against the infidels to incite them to sin by their instigations? Wherefore be not in haste to call down destruction upon them; for we number unto them a determined number of days of respite. On a certain day we will assemble the pious before the Merciful in an honourable manner, as ambassadors come into the presence of a prince; but we will drive the wicked into hell, as cattle are driven to water: they shall obtain no intercession, except he only who hath received a covenant from the Merciful^o. They say, The Merciful hath begotten issue. Now have ye uttered an impious thing: it wanteth little but that on occasion thereof the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown and fall, for that they attribute children unto the Merciful; whereas it becometh

¹ We will inherit what he speaketh of.] i. e. He shall be obliged to leave all his wealth and his children behind him at his death.

^m Hereafter shall they deny their worship, &c.] Viz. At the resurrection; when the idolaters shall disclaim their idols, and the idols their worshippers, and shall mutually accuse one another (1).

ⁿ Adversaries.] Or, the contrary; that is to say, a disgrace instead of an honour.

^o They shall obtain no intercession, except he only who hath received a covenant from the Merciful.] That

is, except he who shall be a subject properly disposed to receive that favour, by having professed Islām. Or the words may also be translated, according to another exposition, They shall not obtain the intercession of any, except the intercession of him, &c. Or else, None shall be able to make intercession for others, except he who shall have received a covenant (or permission) from God; i. e. who shall be qualified for that office by faith and good works, according to God's promise; or shall have special leave given him by God for that purpose (2).

(1) See chap. vi. p. 101. chap. x. p. 5; &c. See chap. ii. p. 47, &c.

(2) Al BIDA'WI.

not God to beget children. Verily there is none in heaven or on earth, but shall approach the Merciful as his servant. He encompasseth them by his knowledge and power, and numbereth them with an exact computation: and they shall all come unto him on the day of resurrection, destitute both of helpers and followers. But as for those who believe, and do good works, the Merciful will bestow on them love^p. Verily we have rendered the KORAN easy for thy tongue, that thou mayest thereby declare our promises unto the pious, and mayest thereby denounce threats unto contentious people. And how many generations have we destroyed before them? Dost thou find one of them remaining? Or dost thou hear so much as a whisper concerning them?

^p Love.] Viz. the love of God, and all the inhabitants of heaven. Some suppose this verse was revealed to comfort the Moslems, who were

hated and despised at Mecca, on account of their faith, by the promise of their gaining the love and esteem of mankind in a short time.

CHAP. XX.

Intituled, T. H^q; revealed at MECCA.

In the name of the most merciful God.

T. H. We have not sent down the KORAN unto thee, that thou shouldest be unhappy^r; but for an admonition unto him who seareth GOD: being sent

^q The signification of these letters, which being prefixed to the chapter, are therefore taken for the title, is uncertain (1). Some, however, imagine they stand for Ya rajol, i. e. O man! which interpretation, seeming not easily to be accounted for from the Arabic, is by a certain tradition deduced from the Ethiopic (2): or for Ta, i. e. Tread; telling us that Mohammed, being employed in watching and prayer the night this passage was revealed,

stood on one foot only, but was hereby commanded to ease himself by setting both feet to the ground. Others fancy the first letter stands for Tuba, Beatitude; and the latter for Haiwiyat, the name of the lower apartment of hell. Tah is also an interjection, commanding silence, and may properly enough be used in this place.

^r We have not sent down the Koran unto thee that thou shouldest be unhappy.] Either by reason of thy

(1) See the Prelim. Dis. sect. III. p. 78, &c. (2) MOHAM. EBN ABD al BAKI, ex trad. Acremæ Ebn Abi Sofian.

sent down from him who created the earth, and the lofty heavens. The Merciful sitteth on his throne : unto him belongeth whatsoever is in heaven and on earth, and whatsoever is between them, and whatsoever is under the earth. If thou pronounce thy prayers with a loud voice, know that it is not necessary in respect to GOD ; for he knoweth that which is secret, and what is yet more hidden. GOD ! there is no god but he : he hath most excellent names *. Hast thou been informed of the history of MOSES ? When he saw fire, and said unto his family, Tarry ye here ; for I perceive fire : peradventure I may bring you a brand thereout, or may find a direction in our way by the fire ". And when he was come near unto it, a voice called unto him, saying, O MOSES ! verily I am thy LORD : wherefore put off thy shoes w ; for thou art in the sacred valley TOWA. And I have chosen thee ; therefore hearken with attention unto that which is revealed unto thee. Verily I am GOD ; there is no god beside me : wherefore worship me, and perform thy prayer in remembrance of me. Verily the hour cometh : I will surely manifest the same, that every soul may receive its reward for that which it hath

zealous solicitude for the conversion of the infidels, or thy fatiguing thyself by watching and other religious exercises : for, it seems, the Koreish urged the extraordinary fatigues he underwent in those respects as the consequence of his having left their religion (1).

* See chap. vii. p. 218. and chap. xvii. p. 111.

† The relation of the story of Moses, which takes up the greatest part of this chapter, was designed to encourage Mohammed, by his example, to discharge the prophetic office with firmness of mind, as being assured of receiving the like assistance from GOD : for it is said this chapter was one of the first that were revealed (2).

‡ When he saw fire, &c.] The com-

mentators say, that Moses, having obtained leave of Shoaib, or Jethro, his father-in-law, to visit his mother, departed with his family from Midian towards Egypt ; but coming to the valley of Towa, wherein mount Sinai stands, his wife fell in labour, and was delivered of a son, in a very dark and snowy night : he had also lost his way, and his cattle were scattered from him ; when on a sudden he saw a fire by the side of a mountain, which, on his nearer approach, he found burning in a green bush (3).

¶ Put off thy shoes.] This was a mark of humility and respect : though some fancy there was some uncleanness in the shoes themselves, because they were made of the skin of an ass not dressed (4).

(1) AL BRIDAWI.

(2) Idem.

(3) Idem.

(4) Idem.

deliberately done. Let not him who believeth not therein, and who followeth his lust, prevent thee from believing in the same, lest thou perish. Now what is that in thy right hand, O MOSES? He answered, It is my rod whereon I lean, and with which I beat down leaves for my flock; and I have other uses for it*. GOD said unto him, Cast it down, O MOSES. And he cast it down, and behold it became a serpent^y, which ran about. GOD said, Take hold on it, and fear not^z: we will reduce it to its former condition. And put thy right hand under thy left arm: it shall come forth white^a, without any hurt. This shall be another sign: that we may shew thee some of our greatest signs. Go unto PHARAOH: for he is exceedingly impious. MOSES answered, LORD, enlarge my breast, and make what thou hast commanded me easy unto me: and loose the knot of my tongue, that they may understand my speech^b. And give me a counsellor^c of my family; namely, AARON, my brother. Gird up my loins by him, and make him my colleague in the business; that we may praise thee greatly, and may remember thee often: for thou

* And I have other uses for it.] As to drive away wild beasts from my flock, to carry my bottle of water on, to stick up and hang my upper garment on to shade me from the sun; and several other uses enumerated by the commentators.

^y It became a serpent.] Which was at first no bigger than the rod, but afterwards swelled to a prodigious size (1).

^z Take hold on it, and fear not.] When Moses saw the serpent move about with great nimbleness, and swallow stones and trees, he was greatly terrified, and fled from it; but recovering his courage at these words of GOD, he had the boldness to take the serpent by the jaws (2).

^a See chap. vii. p. 205.

^b Loose the knot of my tongue, &c.] For Moses had an impediment in his

speech, which was occasioned by the following accident. Pharaoh one day carrying him in his arms, when a child, he suddenly laid hold of his beard, and plucked it in a very rough manner, which put Pharaoh into such a passion, that he ordered him to be put to death: but Asia, his wife, representing to him that he was but a child, who could not distinguish between a burning coal and a ruby, he ordered the experiment to be made; and a live coal and a ruby being set before Moses, he took the coal, and put it into his mouth, and burnt his tongue; and thereupon he was pardoned. This is a Jewish story, a little altered (3).

^c A counsellor.] The Arabic word is Wazir, which signifies one who has the chief administration of affairs under a prince.

(1) Al BEIDAWI. (2) Idem. (3) V. Shalsh. Hakkab. p. 11.

regardest us. GOD replied, Now hast thou obtained thy request, O MOSES: and we have heretofore been gracious unto thee, another time, when we revealed unto thy mother that which was revealed unto her^d, saying, Put him into the ark, and cast him into the river, and the river shall throw him on the shore; and my enemy and his enemy shall take him and bring him up^e: and I bestowed on thee love from me^f; that thou mightest be bred up under my eye. When thy sister went and said, Shall I bring you unto one who will nurse the child^g? So we returned thee unto thy mother, that her mind might be set at ease, and that she might not be afflicted. And thou slewest a soul, and we delivered thee from trouble^h; and we proved thee by several trialsⁱ: and afterwards thou

^d When we revealed unto thy mother, &c.] The commentators are not agreed by what means this revelation was made; whether by private inspiration, by a dream, by a prophet, or by an angel.

^e Put him into the ark, &c.] The commentators say, that his mother accordingly made an ark of the papyrus, and pitched it, and put in some cotton; and having laid the child therein, committed it to the river, a branch of which went into Pharaoh's garden: that the stream carried the ark thither into a fish-pond, at the head of which Pharaoh was then sitting, with his wife Asia, the daughter of Mozâhem; and that the king, having commanded it to be taken up and opened, and finding in it a beautiful child, took a fancy to it, and ordered it to be brought up (1).

Some writers mention a miraculous preservation of Moses before he was put into the ark; and tell us, that his mother having hid him from Pharaoh's officers in an oven, his sister, in her mother's absence, kindled a large fire in the oven to heat it, not knowing the child was there,

but that he was afterwards taken out unhurt (2).

^f I bestowed on thee love from me.] That is, I inspired the love of thee into the hearts of those who saw thee, and particularly into the heart of Pharaoh.

^g When thy sister went, &c.] The Mohammedans pretend that several nurses were brought, but the child refused to take the breast of any, till his sister Miriam, who went to learn news of him, told them she would find a nurse, and brought his mother (3).

^h Thou slewest a soul, and we delivered thee from trouble.] Moses killed an Egyptian, in defence of an Israelite, and escaped the danger of being punished for it, by flying to Midian, which was eight days journey distant from Meir. (4).

The Jews pretend he was actually imprisoned for the fact, and condemned to be beheaded; but that, when he should have suffered, his neck became as hard as ivory, and the sword rebounded on the executioner (5).

ⁱ We proved thee by various trials.] For he was obliged to abandon

(1) Al BEIDAWI.

(2) ARU'LFEDA, &c.

(3) Al

(4) Idem.

(5) Shallh. Hakkab. p. 11.

didst dwell some years^k among the inhabitants of MADIAN. Then thou camest hither according to our decree, O MOSES; and I have chosen thee for myself: wherefore go thou and thy brother^l with my signs; and be not negligent in remembering me. Go ye unto PHARAOH, for he is excessively impious: and speak mildly unto him; peradventure he will consider, or will fear our threats. They answered, O LORD, verily we fear lest he be precipitately violent against us, or lest he transgress more exorbitantly. GOD replied, Fear not; for I am with you: I will hear and will see. Go ye therefore unto him, and say, Verily we are the messengers of thy LORD: wherefore send the children of ISRAEL with us, and do not afflict them. Now are we come unto thee with a sign from thy LORD: and peace be upon him who shall follow the true direction. Verily it hath been revealed unto us, that a punishment shall be inflicted on him who shall charge us with imposture, and shall turn back. And when they had delivered their message, PHARAOH said, Who is your LORD, O MOSES? He answered, Our LORD is he who giveth all things: he hath created them, and directeth them by his providence. PHARAOH said, What therefore is the condition of the former generations^m? MOSES answered, The knowledge thereof is with my LORD, in the book of his decrees: my LORD erreth not, neither doth he forget. It is he who hath spread the earth as a bed for you, and hath made you paths therein; and who sendeth down rain from heaven, whereby we cause various kinds of vegetables to spring forth;

don his country and his friends, and to travel several days, in great terror and want of necessary provisions, to seek a refuge among strangers; and was afterwards forced to serve for hire to gain a livelihood.

^k Some years.] i. e. Ten (1).

^l Go thou and thy brother.] Aaron being by this time come out to meet his brother, either by divine inspiration, or having notice of his design to return to Egypt (2).

^m What is the condition of the former generations?] Viz. as to happiness or misery after death.

(1) AL BEIDAWI.

(2) Idem.

saying,

saying, Eat of part, and feed your cattle with other part thereof. Verily herein are signs unto those who are endued with understanding. Out of the ground have we created you ; and to the same will we cause you to return, and we will bring you forth from thence another time. And we shewed PHARAOH all our signs which we had empowered MOSES to perform : but he accused him of imposture, and refused to believe ; and he said, Art thou come unto us, that thou mayest dispossess us of our land by thy enchantments, O MOSES ? Verily we will meet thee with the like enchantments : wherefore fix an appointment between us and thee ; we will not fail it, neither shalt thou, in an equal place. MOSES answered, Let your appointment be on the day of your solemn feast ⁿ ; and let the people be assembled in open day. And PHARAOH turned away from MOSES, and gathered together the most expert magicians, to execute his stratagem ; and then came to the appointment. MOSES said unto them, Woe be unto you ! Do not devise a lie against God^o, lest he utterly destroy you by some judgment : for he shall not prosper who deviseth lies. And the magicians disputed concerning their affair among themselves, and discoursed in private : and they said, These two are certainly magicians : they seek to dispossess you of your land by their sorcery : and to lead away with them your chiefest and most considerable men. Wherefore collect all your cunning, and then come in order : for he shall prosper this day, who shall be superior. They said, O MOSES, whether wilt thou cast down thy rod first, or shall we be the first who cast down our rods ? He answered, Do ye cast down your rods first. And behold, their cords and their rods appeared unto him, by their enchantment, to run about like serpents^p : wherefore MOSES conceived fear

ⁿ The day of the solemn feast.] Which was probably the first day of their new year.

^o Do not devise a lie against God.] By saying the miracles performed in

his name are the effects of magic

^p Their cords and their rods seemed unto him, by their enchantments, to run about like serpents.] They rubbed them

fear in his heart. But we said unto him, Fear not; for thou shalt be superior: therefore cast down the rod which is in thy right hand; and it shall swallow up the seeming serpents which they have made: for what they have made is only the deceit of an enchanter; and an enchanter shall not prosper, whithersoever he cometh. And the magicians, when they saw the miracle which MOSES performed, fell down and worshipped, saying, We believe in the LORD of AARON and of MOSES. PHARAOH said unto them, Do ye believe in him before I give you permission? Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees⁹: and ye shall know which of us is more severe in punishing, and can longer protract your pains. They answered, We will by no means have greater regard unto thee, than unto those evident miracles which have been shewn us, or than unto him who hath created us. Pronounce therefore that sentence against us which thou art about to pronounce: for thou canst only give sentence as to this present life. Verily we believe in our LORD, that he may forgive us our sins, and the sorcery which thou hast forced us to exercise: for GOD is better to reward, and more able to prolong punishment, than thou. Verily whosoever shall appear before his LORD on the day of judgment, polluted with crimes, shall have hell for his reward; he shall not die therein, neither shall he live. But whoever shall appear before him, having been a true believer, and shall have worked righteousness; for these are prepared the highest degrees of happiness; namely, gardens of perpetual abode⁷, which shall be watered by rivers; they shall remain therein for ever: and this shall be the reward of him who shall be pure.

them over with quicksilver, which being wrought upon by the heat of the sun, caused them to move (1). See chap. 7.

⁹ See *ibid.* p. 207.

⁷ Gardens of perpetual abode.] Literally, gardens of Eden. See chap. 9. p. 206.

And we spake by revelation unto MOSES, saying, Go forth with my servants out of EGYPT by night; and smite the waters with thy rod, and make them a dry path through the sea^a: be not apprehensive of PHARAOH's overtaking thee; neither be thou afraid. And when MOSES had done so, PHARAOH followed them with his forces; and the waters of the sea which overwhelmed them, overwhelmed them. And PHARAOH caused his people to err, neither did he direct them aright. Thus, O children of ISRAEL, we delivered you from your enemy; and we appointed you the right side of mount SINAI to discourse with MOSES, and to give him the law: and we caused manna and quails to descend upon you^b, saying, Eat of the good things which we have given you for food; and transgress not therein^c, lest my indignation fall on you: and on whomsoever my indignation shall fall, he shall go down headlong into perdition. But I will be gracious unto him who shall repent and believe, and shall do that which is right; and who shall be rightly directed. What hath caused thee to hasten from thy people, O MOSES, to receive the law^d? He answered, These follow close on my footsteps; but I have hastened unto thee, O LORD, that thou mightest be well pleased with me. GOD said, We have already made a trial of thy people, since thy departure^e; and AL SAMERI^f hath seduced them to idolatry.

^a A dry path through the sea.] The expositors add, that the sea was divided into twelve separate paths, one for each tribe (1): a fable borrowed from the Jews (2).

^b See chap. ii. p. 11.

^c Transgress not therein.] By ingratitude, excess, or insolent behaviour.

^d What hath caused thee to hasten from thy people, &c.] For Moses, it seems, outwent the seventy elders, who had been chosen, in obedience to the divine command, to accompany him to the mount (3), and appeared before

GOD, while they were at some, though no great distance behind him.

^e Since thy departure.] They continued in the worship of the true GOD for the first twenty days of Moses's absence, which, by taking the nights also into their reckoning, they computed to be forty, and at their expiration concluded they had staid the full time which Moses had commanded them, and so fell into the worship of the golden calf (4).

^f Al Sâmeri.] This was not his proper name; but he had this ap-

(1) AL BEIDAWI, ABULFED. in Hist. (2) V. R. ELIEZER, Pirke, c. 42.
(3) See chap. ii. p. 11. chap. vii. p. 213, &c. (4) AL BEIDAWI.
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idolatry. Wherefore MOSES returned unto his people^a in great wrath, and exceedingly afflicted. And he said, O my people, had not your LORD promised you a most excellent promise^a? Did the time of my absence seem long unto you? Or did ye desire that indignation from your LORD should fall on you, and therefore failed to keep the promise which ye made me? They answered, We have not failed in what we promised thee of our own authority; but we were made to carry in several loads of gold and silver, of the ornaments of the people^b, and we cast them into the fire; and in like manner AL SAMERI also cast in what he had collected, and he produced unto them a corporeal calf^c, which lowed. And AL SAMERI and his

pellation, because he was of a certain tribe, among the Jews, called Samaritans, (wherein the Mohammedans strangely betray their ignorance in history;) though some say he was a profelyte, but a hypocritical one, and originally of Kirmân. or some other country. His true name was Moses, or Mûsa, Ebn Dhafar (1).

Selden is of opinion that this person was no other than Aaron himself, (who was really the maker of the calf,) and that he is here called al Sâméri, from the Hebrew verb, *Shamar*, to keep (2); because he was the keeper or guardian of the children of Israel during his brother's absence in the mount; which is a very ingenious conjecture, not absolutely inconsistent with the text of the Korân, (though Mohammed seems to have mistaken al Sâméri for the name of a different person,) and offers a much more probable origin of that appellation, than to derive it, as the Mohammedans do, from the Samaritans, who were not formed into a people, nor bore that name till many ages after.

^a Moses returned unto his people.] Viz. after he had completed his forty days stay in the mount, and had re-

ceived the law (3).

^a A most excellent promise.] i. e. The law, containing a light and certain direction to guide you in the right way.

^b The ornaments of the people.] These ornaments were rings, bracelets, and the like, which the Israelites had borrowed of the Egyptians, under pretence of decking themselves out for some feast, and had not returned to them; or, as some think, what they had stripped from the dead bodies of the Egyptians, cast on shore by the sea; and al Sâméri, conceiving them unlawful to be kept, and the occasion of much wickedness, persuaded Aaron to let him collect them from the people; which being done, he threw them all into the fire, to melt them down into one mass (4).

It is observable that the Mohammedans generally suppose the cast metal's coming forth in the shape of a calf, was beside the expectation of al Sâméri, who had not made a mould of that figure; and that when Aaron excuses himself to his brother, in the Pentateuch, he seems as if he would persuade him it was an accident (5).

^c See chap. vii. p. 212. note^k.

(1) AL BEIDAWI. (2) SELDEN. de Diis Syris, Synt. i. c. 4. (3) AL BEIDAWI.

(4) Idem. V. D'HERBEL. Bibl. Orient. p. 650. and Kor. chap ii p. 10. not^k.

(5) See Exod. xxxii. 24.

companions said, This is your god, and the god of MOSES; but he hath forgotten him, and is gone to seek some other. Did they not therefore see that their idol returned them no answer, and was not able to cause them either hurt or profit? And AARON had said unto them before, O my people, verily ye are only proved by this calf; for your LORD is the Merciful: wherefore follow me, and obey my command. They answered, We will by no means cease to be devoted to its worship, until MOSES return unto us. And when MOSES was returned, he said, O AARON, what hindered thee, when thou sawest that they went astray, that thou didst not follow me^d? Hast thou therefore been disobedient to my command? AARON answered, O son of my mother, drag me not by my beard, nor by the hair of my head. Verily I feared lest thou shouldest say, Thou hast made a division among the children of ISRAEL, and thou hast not observed my saying^e. MOSES said unto AL SAMERI, What was thy design, O SAMERI? He answered, I saw that which they saw not^f; wherefore I took a handful of dust from the footsteps of the messenger of GOD, and I cast it into the molten calf^g; for so did my mind direct me. MOSES said, Get thee gone; for thy punishment in this life shall be, that thou shalt

^d That thou didst not follow me.] By these words Moses reprehends Aaron for not seconding his zeal in taking arms against the idolaters; or for not coming after him to the mountain, to acquaint him with their rebellion.

^e Lest thou shouldest say, Thou hast made a division among the children of Israel, and hast not kept my saying.] i. e. Lest if I had taken arms against the worshippers of the calf, thou shouldest say that I had raised a sedition; or if I had gone after thee, thou shouldest blame me for abandoning my charge, and not waiting thy return

to rectify what was amiss.

^f I saw that which they saw not.] Or, I knew that which they knew not; viz. that the messenger sent to thee from GOD, was a pure spirit, and that his footsteps gave life to whatever they touched; being no other than the angel Gabriel, mounted on the horse of life; and therefore I made use of the dust of his feet to animate the molten calf. It is said, al Sâméri knew the angel, because he had saved and taken care of him when a child, and exposed by his mother for fear of Pharaoh (1).

^g See chap. ii. p. 10. not. ^k.

(1) AL BEIDAWI, JALLALO'DDIN.

say unto those who shall meet thee, Touch me not^h: and a threat is denounced against thee of more terrible pains, in the life to come, which thou shalt by no means escape. And behold now thy god, to whose worship thou hast continued assiduously devoted: verily we will burn itⁱ; and we will reduce it to powder, and scatter it in the sea. Your God is the true God, besides whom there is no other god: he comprehendeth all things by his knowledge. Thus do we recite unto thee, O MOHAMMED, relations of what hath passed heretofore; and we have given thee an admonition from us. He who shall turn aside from it, shall surely carry a load of guilt on the day of resurrection: they shall continue thereunder for ever; and a grievous burthen shall it be unto them on the day of resurrection^k. On that day the trumpet shall be sounded; and we will gather the wicked together on that day, having grey eyes^l. They shall speak with a low voice to one another, saying, Ye have not tarried^m above ten days. We well know what they will say; when the most conspicuous among them for behaviour shall say, Ye have not tarried above one day. They will ask thee

^h Thou shalt say to those who shall meet thee, Touch me not.] Left they infect thee with a burning fever: for that was the consequence of any man's touching him, and the same happened to the persons he touched; for which reason he was obliged to avoid all communication with others, and was also shunned by them, wandering in the desert like a wild beast (1).

Hence it is concluded that a tribe of Samaritan Jews, said to inhabit a certain isle in the Red Sea, are the descendants of our al Sâmeri; because it is their peculiar mark of distinction, at this day, to use the same words, viz. La mesâs, i. e. Touch me not, to those they meet (2) It is not improbable that this story may owe its rise to the known hatred borne by the Samaritans to the Jews, and their superstitious avoiding to

have any commerce with them, or any other strangers (3).

ⁱ We will burn it.] Or, as the word may also be translated, We will file it down; but the other is the more received interpretation.

^k See chap. vi. p. 159, 160.

^l Having grey eyes.] For this, with the Arabs, is one mark of an enemy, or a person they abominate; to say a man has a black liver, (though I think we express our aversion by the term white-livered,) reddish whiskers, and grey eyes, being a periphrasis for a foe, and particularly a Greek, which nation were the most inveterate enemies of the Arabs, and have usually hair and eyes of those colours (4). The original word, however, signifies also those who are squint-eyed, or even blind of a suffusion.

^m Ye have not tarried.] viz. In the world; or, in the grave.

(1) AL BEIDAWI, &c. (2) V. Geogr. Nub. p. 45. (3) V. SELDEN. ubi sup. (4) AL BEIDAWI, JAWHARI. in Lex.

concerning the mountains: Answer, My LORD will reduce them to dust, and scatter them abroadⁿ; and he will leave them a plain equally extended: thou shalt see no part of them higher or lower than another. On that day mankind shall follow the angel who will call them to judgment^o, none shall have power to turn aside from him; and their voices shall be low before the Merciful, neither shalt thou hear any more than the hollow sound of their feet. On that day the intercession of none shall be of advantage unto another, except the intercession of him to whom the Merciful shall grant permission^p, and who shall be acceptable unto him in what he saith. GOD knoweth that which is before them, and that which is behind them; but they comprehend not the same by their knowledge: and their faces shall be humbled^q before the living, the self-subsisting GOD; and he shall be wretched who shall bear his iniquity. But whosoever shall do good works, being a true believer, shall not fear any injustice, or any diminution of his reward from GOD. And thus have we sent down this book, being a KORAN in the Arabic tongue; and we have inserted various threats and promises therein, that men may fear GOD, or that it may awaken some consideration in them; wherefore let GOD be highly exalted, the King, the Truth? Be not over-hasty in receiving or repeating the KORAN, before the revelation thereof be completed unto thee^r; and say, LORD, increase my knowledge. We heretofore gave a command unto ADAM; but

ⁿ See the Prelim. Dis. Sect. IV. p. 108, 109.

^o See *ibid.* p. 111.

^p Except the intercession of him.] Or, Except unto him, &c. See chap. xix. p. 137.

^q Their faces shall be humbled.] The original word properly expresses the humility and dejected looks of captives in the presence of their conqueror.

^r Be not over-hasty in receiving or repeating the Koran, &c.] Moham-med is here commanded not to be impatient at any delay in Gabriel's bringing the divine revelations, or not to repeat it too fast after the angel, so as to overtake him before he had finished the passage. But some suppose the prohibition relates to the publishing any verse before the same was perfectly explained to him (1).

he forgot the same^{*}, and eat of the forbidden fruit; and we found not in him a firm resolution. And remember when we said unto the angels, Worship ye ADAM; and they worshipped him: but EBLIS refused[†]. And we said, O ADAM, verily this is an enemy unto thee, and thy wife: wherefore beware lest he turn you out of paradise; for then shalt thou be miserable. Verily we have made a provision for thee, that thou shalt not hunger therein, neither shalt thou be naked; and there is also a provision made for thee, that thou shalt not thirst therein, neither shalt thou be incommoded by heat. But SATAN whispered evil suggestions unto him, saying, O ADAM, shall I guide thee to the tree of eternity, and a kingdom which faileth not? And they both eat thereof: and their nakedness appeared unto them; and they began to sew together the leaves of paradise, to cover themselves[‡]. And thus ADAM became disobedient unto his LORD, and was seduced. Afterwards his LORD accepted him, on his repentance, and was turned unto him, and directed him. And GOD said, Get ye down hence, all of you: the one of you shall be an enemy unto the other. But hereafter shall a direction come unto you from me[§]: and whosoever shall follow my direction, shall not err, neither shall he be unhappy; but whosoever shall turn aside from my admonition, verily he shall lead a miserable life, and we will cause him to appear before us on the day of resurrection blind[¶]. And he shall say, O LORD, Why hast thou brought me before thee blind, whereas before I saw clearly? GOD shall answer, Thus have we done, because our signs came unto thee, and thou didst forget them; and in the same manner shalt thou

* He forgot.] Adam so soon forgetting the divine command, has occasioned some Arab etymologists to derive the word Insân, i. e. man, from Nâsiya, to forget; and has also given rise to the following proverbial saying, Awwalo nâsin awwalo'n'nâsin; that is, The first forgetful person was the

first of men; alluding to the like sound of the words.

† See chap. ii p. 7, &c. and chap. vii. p. 187, &c.

‡ See chap. vii. p. 188, 189.

§ See chap. ii. p. 8.

¶ See the Prelim. Dis. Sect. IV. p. 112.

be forgotten this day. And thus will we reward him who shall be negligent, and shall not believe in the signs of his LORD: and the punishment of the life to come shall be more severe, and more lasting, than the punishment of this life. Are not the MECCANS therefore acquainted how many generations we have destroyed before them; in whose dwellings they walk^y? Verily herein are signs unto those who are endued with understanding. And unless a decree had previously gone forth from thy LORD for their respite, verily their destruction had necessarily followed; but there is a certain time determined by GOD for their punishment. Wherefore do thou, O MOHAMMED, patiently bear that which they say; and celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof, and praise him in the hours of the night, and in the extremities of the day^z; that thou mayest be well pleased with the prospect of receiving favour from GOD. And cast not thine eyes on that which we have granted divers of the unbelievers to enjoy, namely, the splendor of this present life^a, that we may prove them thereby: for the provision of thy LORD^b is better and more permanent. Command thy family to observe prayer; and do thou persevere therein. We require not of thee that thou labour to gain necessary provisions for thyself and family: we will provide for thee; for the prosperous issue shall attend on piety^c. The unbelievers say, Unless he come unto

^y In whose dwellings they walk.] Seeing the footsteps of their destruction; as of the tribes of Ad and Thamud.

^z The extremities of the day.] i. e. Evening and morning; which times are repeated as the principal hours of prayer. But some suppose these words intend the prayer of noon; the first half of the day ending, and the second half beginning, at that time (1).

^a Cast not thine eyes on that which we have granted divers of them to en-

joy, &c.] That is, Do not envy or covet their pomp and prosperity in this world (2).

^b The provision of thy LORD] viz. the reward laid up for thee in the next life; or the gift of prophecy, and the revelations with which GOD has favoured thee.

^c It is said that when Mohammed's family were in any strait or affliction, he used to order them to go to pray-ers, and to repeat this verse (3).

(1) AL BEIDAWI, &c. (2) See chap. xv. p. 74. not. 7. (3) AL BEIDAWI.

us with a sign from his LORD, we will not believe on him. Hath not a plain declaration come unto them, of that which is contained in the former volumes of scripture, by the revelation of the KORAN? If we had destroyed them by a judgment before the same had been revealed, they would have said, at the resurrection, O LORD, how could we believe since thou didst not send unto us an apostle, that we might follow thy signs, before we were humbled and covered with shame? Say, Each of us wait the issue: wait therefore; for ye shall surely know hereafter who have been the followers of the even way, and who hath been rightly directed.

C H A P. XXI.

Intituled, The Prophets^d; revealed at MECCA,

In the name of the most merciful GOD.

XVII. *THE time of giving up their account draweth nigh unto the people of MECCA; while they are sunk in negligence, turning aside from the consideration thereof. No admonition cometh unto them from their LORD, being lately revealed in the KORAN, but when they hear it, they turn it to sport: their hearts are taken up with delights. And they who act unjustly, discourse privately together, saying, Is this MOHAMMED any more than a man like yourselves? Will ye therefore come to hear a piece of forcery, when ye plainly perceive it to be so? Say, My LORD knoweth whatever is spoken in heaven and on earth: it is he who heareth and knoweth. But they say, The KORAN is a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former prophets were sent. None of the cities

^d The chapter bears this title, several of the ancient prophets are because some particulars relating to here recited.

which

which we have destroyed, believed the miracles which they saw performed before them: will these therefore believe if they see a miracle? We sent none as our apostles before thee, other than men, unto whom we revealed our will. Ask those who are acquainted with the scripture, if ye know not this. We gave them not a body which could be supported without their eating food; neither were they immortal. But we made good our promise unto them: wherefore we delivered them, and those whom we pleased; but we destroyed the exorbitant transgressors. Now have we sent down unto you, O KOREISH, the book of the KORAN; wherein there is honourable mention of you: will ye not therefore understand? And how many cities have we overthrown, which were ungodly; and caused other nations to rise up after them? And when they felt our severe vengeance, behold, they fled swiftly from those cities. And the angels said, scoffingly, unto them, Do not fly; but return to that wherein ye delighted, and to your habitations: peradventure ye will be asked*. They answered, Alas for us! Verily we have been unjust†. And this their lamentation ceased not, until we had rendered them like corn which is mowed down, and utterly extinct. We created not the heavens and the earth, and that which is between them, by way of sport‡. If we had pleased to take diversion, verily

* Peradventure ye will be asked.] i. e. Concerning the present posture of affairs, by way of consultation; or, that ye may be examined as to your deeds, that ye may receive the reward thereof (1).

† They answered Woe unto us, &c.] It is related that a prophet was sent to the inhabitants of certain towns in Yaman, but, instead of hearkening to his remonstrances, they killed him: upon which GOD delivered them into the hands of Nebuchadnezzar, who put them to the sword;

a voice at the same time crying from heaven, Vengeance for the blood of the prophets! Upon which they repented, and used the words of this passage.

‡ We have not created the heavens and earth by way of sport.] But for the manifestation of our power and wisdom to people of understanding, that they may seriously consider the wonders of the creation, and direct their actions to the attainment of future happiness, neglecting the vain pomp and fleeting pleasures of this world.

we had taken it with that which befeemeth us^b; if we had resolved to have done this. But we will oppose truth to vanity, and it shall confound the same; and behold, it shall vanish away. Woe be unto you, for that which ye impiously utter concerning GOD! since whoever is in heaven and on earth is subject unto him; and the angels who are in his presence do not insolently disdain his service, neither are they tired therewith. They praise him night and day: they faint not. Have they taken gods from the earth? Shall they raise the dead to life? If there were either in heaven or on earth gods besides GOD, verily both would be corrupted^c. But far be that which they utter from GOD, the LORD of the throne! No account shall be demanded of him for what he shall do; but an account shall be demanded of them. Have they taken other gods besides him? Say, Produce your proof thereof. This is the admonition of those who are contemporary with me, and the admonition of those who have been before me^d: but the greater part of them know not the truth, and turn aside from the same. We have sent no apostle before thee, but we revealed unto him that there is no god besides myself: wherefore serve me. They say, the Merciful hath begotten issue; and the angels are his daughters^e! GOD forbid! They are his ho-

^a With that which befeemeth us.] Viz. we had sought our pleasure in our own perfections; or, in the spiritual beings which are in our immediate presence; and not in raising of material buildings, with painted roofs, and fine floors, which is the diversion of man.

Some think the original word translated diversion, signifies, in this place, a wife, or a child; and that the passage is particularly levelled against the Christians (1).

^b Both would be corrupted.] That is, the whole creation would necessarily fall into confusion, and be

overturned, by the competition of such mighty antagonists.

^c This is the admonition of those who are contemporary with me, and of those who have been before me.] i. e. This is the constant doctrine of all the sacred books; not only of the Korân, but of those which were revealed in former ages; all of them bearing witness to the great and fundamental truth of the unity of GOD.

^d This passage was revealed on account of the Khozâites, who held the angels to be the daughters of GOD.

noured servants: they prevent him not in any thing which they say^m; and they execute his command. He knoweth that which is before them, and that which is behind them: they shall not intercede for any, except for whom it shall please him; and they tremble for fear of him. Whoever of them shall say, I am a god besides him; that angel will we reward with hell: for so will we reward the unjust. Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunderⁿ; and made every living thing of water? Will they not therefore believe? And we placed stable mountains on the earth, lest it should move with them^o; and we made broad passages between them for paths, that they might be directed in their journeys: and we made the heaven a roof well supported. Yet they turn aside from the signs thereof, not considering that they are the workmanship of GOD. It is he who hath created the night, and the day, and the sun, and the moon; all the celestial bodies move swiftly, each in its respective orb. We have not granted unto any man before thee, eternal permanency in this world; if thou die therefore, will they be immortal^p? Every soul shall taste of death: and we will prove you with evil, and with good, for a trial of you; and unto us shall ye return. When the unbelievers see thee, they receive thee only with scoffing, saying, Is this he who mentioneth your gods with contempt?

^m They prevent him not in any thing which they say.] i. e. They presume not to say any thing until he hath spoken it; behaving as servants who know their duty.

ⁿ The heavens and the earth were solid, and we clave the same in sunder.] That is, They were one continued mass of matter, till we separated them, and divided the heaven into seven heavens, and the earth into as many stories; and distinguished the various orbs of the one, and the different climates of the other, &c.

Or, as some chuse to translate the words, The heavens and the earth were shut up, and we opened the same; their meaning being, that the heavens did not rain, nor the earth produce vegetables, till God interposed his power (1).

^o See chap. xvi. p. 77.

^p If thou die therefore, will they be immortal?] This passage was revealed when the infidels said, We expect to see Mohammed die, like the rest of mankind.

Yet themselves believe not what is mentioned to them of the Merciful⁹. Man is created of precipitation[†]. Hereafter will I shew you my signs, so that ye shall not wish them to be hastened. They say, When will this threat be accomplished, if ye speak truth? If they who believe not, knew that the time will surely come, when they shall not be able to drive back the fire of hell from their faces, nor from their backs, neither shall they be helped, they would not hasten it. But the day of vengeance shall come upon them suddenly, and shall strike them with astonishment: they shall not be able to avert it; neither shall they be respited. Other apostles have been mocked before thee: but the punishment which they scoffed at, fell upon such of them as mocked. Say unto the scoffers, Who shall save you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD. Have they gods who will defend them, besides us? They are not able to help themselves; neither shall they be assisted against us by their companions. But we have permitted these men and their fathers to enjoy worldly prosperity, so long as life was continued unto them. Do they not perceive that we come unto the land of the unbelievers, and straiten the borders thereof? Shall they therefore be the conquerors? Say, I only preach unto you the revelation of GOD: but the deaf will not hear thy call, whenever they are preached unto. Yet if the least breath of the punishment of thy LORD touch them, they will surely say, Alas for us! verily we have been unjust. We will appoint just balances for the day of resurrection; neither shall any soul be injured at all: Although the merit or guilt of an action be of the weight of a grain

⁹ Yet they believe not what is mentioned to them of the Merciful.] Denying his unity; or rejecting his apostles, and the scriptures, which were given for their instruction, and particularly the Korân.

[†] Man is created of precipitation.]

Being hasty and inconsiderate (1). It is said this passage was revealed on account of al Nodar Ebn al Hareth, when he desired Mohammed to hasten the divine vengeance with which he threatened the unbelievers (2).

(1) See chap. xvii. p. 97, &c.

(2) Al BEIDAWI.

of mustard-seed only, we will produce it publicly; and there will be sufficient accomptants with us. We formerly gave unto MOSES and AARON the Law, being a distinction* between good and evil, and a light and admonition unto the pious, who fear their LORD in secret, and who dread the hour of judgment. And this book also is a blessed admonition, which we have sent down from heaven: will ye therefore deny it? And we gave unto ABRAHAM his direction† heretofore, and we knew him to be worthy of the revelations wherewith he was favoured. Remember when he said unto his father, and his people, What are these images to which ye are so entirely devoted? They answered, We found our fathers worshipping them. He said, Verily both ye and your fathers have been in a manifest error. They said, Dost thou seriously tell us the truth; or art thou one who jestest with us? He replied, Verily your LORD is the LORD of the heavens and the earth; it is he who hath created them: and I am one of those who bear witness thereof. By GOD, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs. And in the peoples' absence he went into the temple where the idols stood, and he brake them all in pieces, except the biggest of them; that they might lay the blame upon that‡. And when they were returned, and saw

* The distinction.] Arab. al Forkân. See the Prelim. Disc. Sect. III. p. 75.

† His direction.] Viz. The Ten books of divine revelations which were given him (1).

‡ See chap. 6. p. 169, 170, &c. chap. 19. p. 133. and chap. 2. p. 48.

¶ And he brake them all in pieces, except the biggest of them, &c.] Abraham took his opportunity to do this while the Chaldeans were abroad in the fields, celebrating a great festival; and some say he hid himself in

the temple: and when he had accomplished his design, that he might the more evidently convince them of their folly in worshipping them, he hung the axe with which he had hewn and broken down the images on the neck of the chief idol, named, by some writers, Baal; as if he had been the author of all the mischief (2). For this story, which, tho' it be false, is not ill invented, Mohammed stands indebted to the Jews, who tell it with a little variation: for they say Abraham performed

(1) See the Prelim. Disc. Sect. IV. p. 97 (2) AL BRIDAWI. JALLA-
M HENE de Rel. vet. Pers. c. 2.

saw the havock which had been made, they said, Who hath done this to our gods? He is certainly an impious person. And certain of them answered, We heard a young man speak reproachfully of them: he is named ABRAHAM. They said, Bring him therefore before the eyes of the people, that they may bear witness against him. And when he was brought before the assembly, they said unto him, Hast thou done this unto our gods, O ABRAHAM? He answered, Nay, that biggess of them hath done it: But ask them, if they can speak. And they returned unto themselves^x, and said the one to the other, Verily ye are the impious persons. Afterwards they relapsed into their former obstinacy^y, and said, Verily thou knowest that these speak not. ABRAHAM answered, Do ye therefore worship, besides GOD, that which cannot profit you at all, neither can it hurt you? Fie on you; and upon that which ye worship besides GOD! Do ye not understand? They said, Burn him, and avenge your gods: if ye do this, it will be well^z. And when ABRAHAM was cast into the

formed this exploit in his father's shop, during his absence; that Terah, on his return, demanding the occasion of the disorder, his son told him that the idols had quarrelled, and fallen together by the ears, about an offering of fine flour, which had been brought them by an old woman; and that the father, finding he could not insist on the impossibility of what Abraham pretended, without confessing the impotence of his gods, fell into a violent passion, and carried him to Nimrod, that he might be exemplarily punished for his insolence (1).

^x They returned unto themselves.]

That is, they became sensible of their folly.

^y Afterwards they relapsed into their former obstinacy.] Literally, they were turned down upon their heads.

^z They said, Burn him, &c.] Perceiving they could not prevail against Abraham by dint of argument, says al Beidâwi, they had recourse to persecution and torments. The same commentator tells us, the person who gave this counsel, was a Persian Curd (2), named Heyyûn, and that the earth opened and swallowed him up alive. Some, however, say it was Andeshân, a Magian priest (3); and others, that it was Nimrod himself.

(1) R. GEDAL. in Shalshelel hakkah. p. 8. V. MAIMON. Yad. hazzaka. c. 1. de idol. (2) V. D'HERBEL. Bibl. Orient. Art. Dhokak. & SCHULTENS. Indic. Geogr. in vit. Saladini, voce Curdi. (3) V. D'HERBEL. p. 115.

burning pile, we said, O fire, be thou cold, and a preservation unto ABRAHAM^a. And they fought to lay a plot against him: but we caused them to be the sufferers^b. And we delivered him and LOT, by bringing

^a We said, O fire, be thou cold, &c.] The commentators relate that, by Nimrod's order, a large space was enclosed at Cutha, and filled with a vast quantity of wood, which being set on fire, burned so fiercely, that none dared to venture near it: then they bound Abraham, and putting him into an engine, (which some suppose to have been of the devil's invention,) shot him into the midst of the fire, from which he was preserved by the angel Gabriel, who was sent to his assistance; the fire burning only the cords with which he was bound (1). They add, that the fire having miraculously lost its heat, in respect to Abraham, became an odoriferous air, and that the pile changed to a pleasant meadow: though it raged so furiously otherwise, that, according to some writers, about two thousand of the idolaters were consumed by it (2).

This story seems to have had no other foundation than that passage of Moses, where God is said to have brought Abraham out of Ur of the Chaldees (3) misunderstood: which words the Jews, the most trifling interpreters of scripture, and some moderns, who have followed them, have translated out of the fire of the Chaldees; taking the word Ur, not for the proper name of a city, as it really is, but for an appellative, signifying fire (4). However, it is a fable of some antiquity, and credited not only by the Jews, but by several of the eastern

Christians; the twenty-fifth of the second Canon, or January, being set apart in the Syrian calendar, for the commemoration of Abraham's being cast into the fire (5).

The Jews also mention some other persecutions which Abraham underwent on account of his religion, particularly a ten years imprisonment (6): some saying he was imprisoned by Nimrod (7); and others, by his father Terah (8).

^b We caused them to be the losers.] Some tell us that Nimrod, on seeing this miraculous deliverance from his palace, cried out, that he would make an offering to the God of Abraham; and that he accordingly sacrificed four thousand kine (9). But, if he ever relented, he soon relapsed into his former infidelity; for he built a tower, that he might ascend to heaven to see Abraham's God; which being overthrown (10), still persisting in his design, he would be carried to heaven in a chest, borne by four monstrous birds; but, after wandering for some time through the air, he fell down on a mountain with such a force, that he made it shake, whereto (as some fancy) a passage in the Korân (11) alludes, which may be translated, Although their contrivances be such as to make the mountains tremble.

Nimrod, disappointed in his design of making war with God, turned his arms against Abraham, who being a great prince, raised forces to defend

(1) AL BEIDAWI, JALLALO'DDIN, &c. V. MORGAN'S Mahometism expl. v. 1. chap. iv. (2) The MS. Gospel of Barnabas, ch. xxviii. (3) Genes. xv. 7. (4) V. Targ. JONATH. & Hierosol. in Genes. c. xi. & xv. & HYDE, de Rel. vet. Pers. p. 74: &c. (5) V. HYDE ibid. p. 73. (6) R. ELIEZ. Pirke, c. xxvi, &c. V. MAIM. More Nev. l. 3. c. xxix. (7) Glossa Talmud. in Gemar. Bava bathia, 91. 1. (8) In Aggada. (9) AL BEIDAWI. (10) See chap. xvi. p. 78. (11) Chap. xiv. p. 68.

bringing them into the land wherein we have blessed all creatures^c. And we bestowed on him ISAAC, and JACOB, as an additional gift: and we made all of them righteous persons. We also made them models of religion^d, that they might direct others by our command: and we inspired into them the doing of good works, and the observance of prayer, and the giving of alms; and they served us. And unto LOT we gave wisdom and knowledge, and we delivered him out of the city which committed filthy crimes; for they were a wicked and insolent people^e: and we led him into our mercy; for he was an upright person. And remember NOAH, when he called for destruction on his people^f, before the prophets above-mentioned; and we heard him, and delivered him and his family from a great strait: and we protected him from the people who accused our signs of falsehood; for they were a wicked people, wherefore we drowned them all. And remember DAVID, and SOLOMON, when they pronounced judgment concerning a field, when the sheep of certain people had fed therein by night, having no shepherd; and we were witnesses of their judgment: and we gave the understanding thereof unto SOLOMON^g. And on all of them we bestowed

himself; but God dividing Nimrod's subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who adhered to him by swarms of gnats, which destroyed almost all of them: and one of those gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, it gave him such intolerable pain, that he was obliged to cause his head to be beaten with a mallet, in order to procure some ease, which torture he suffered four hundred years; God being willing to punish, by one of the smallest of his

creatures, him who insolently boasted himself to be lord of all (1). A Syrian calendar places the death of Nimrod, as if the time were well known, on the eighth of Thamûz, or July, (2).

^c The land wherein we have blessed all creatures.] i. e. Palestine; in which country the greater part of the prophets appeared.

^d See chap. li. p. 24.

^e See chap. vii. p. 199, 200, and chap. xi. p. 27, 28.

^f See chap. viii. p. 235. not. 1.

^g When they pronounced judgment concerning a field, &c.] Some sheep, in their shepherd's absence,

(1) V. D'HERBEL. Bibl. Orient. Art. Nemrod. HYDE, ubi supra.
(2) V. HYDE, ibid. p. 74.

flowed wisdom and knowledge. And we compelled the mountains to praise us with DAVID; and the birds also^b: and we did this. And we taught him the art of making coats of mail for youⁱ, that they may defend you in your wars: will ye therefore be thankful? And unto SOLOMON we subjected a strong wind^k; it ran at his command^l to the land^m whereon we had bestowed our blessing: and we knew all things. And we also subjected unto his command divers of the devils, who might dive to get pearls for him, and perform other work besides thisⁿ; and we

having broken into another man's field, (or vineyard, say others,) by night, and eat up the corn, a dispute arose thereupon; and the cause being brought before David and Solomon, the former said, that the owner of the land should take the sheep, in compensation of the damage which he had sustained; but Solomon, who was then but eleven years old, was of opinion that it would be more just for the owner of the field to take only the profit of the sheep, viz. their milk, lambs, and wool, till the shepherd should, by his own labour, and at his own expence, put the field into as good condition as when the sheep entered it; after which the sheep might be returned to their master. And this judgment of Solomon was approved by David himself, as better than his own (1).

^b We compelled the mountains to praise us with David, and the birds also.] Mohammed, it seems, taking the visions of the Talmudists for truth, believed that when David was fatigued with singing psalms, the mountains, birds, and other parts of the creation, both animate and inanimate, relieved him in chanting the divine praises. This consequence the Jews draw from the words of the Psalmist,

when he calls on the several parts of nature to join with him in celebrating the praise of God (2); it being their perverse custom to expound passages in the most literal manner, which cannot bear a literal sense without a manifest absurdity; and, on the contrary, to turn the plainest passages into allegorical fancies.

ⁱ The art of making coats of mail.] Men, before his inventing them, using to arm themselves with broad plates of metal. Lest this fable should want something of the marvellous, one writer tells us, that the iron which David used, became soft in his hands like wax (3).

^k A strong wind.] Which transported his throne with prodigious swiftness. Some say, this wind was violent or gentle, just as Solomon pleased (4).

^l To the land whereon we had bestowed our blessing.] Viz. Palestine; whither the wind brought back Solomon's throne in the evening, after having carried it to a distant country in the morning.

ⁿ And perform other work.] Such as the building of cities and palaces, the fetching of rare pieces of art from foreign countries, and the like.

(1) Al BEIDAWI, JALLALU'DDIN, &c.

(3) Tarikh Montakab. V. D'HERBEL. p. 384.

(2) See Psalm cxlviii.

(4) See chap. xxvii.

watched over them*. And remember Job^o; when he cried unto his LORD, saying, Verily evil hath afflicted me: but thou art the most merciful of those who shew mercy. Wherefore we heard him, and relieved him from the evil which was upon him: and we restored unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve GOD. And remember ISMAEL, and EDRIS^p, and DHU' LKEFL^q. All these were

* And we watched over them.] Left they should swerve from his orders, or do mischief, according to their natural inclinations. Jallalo'd-din says, that when they had finished any piece of building, they pulled it down before night, if they were not employed in something new.

^o The Mohammedan writers tell us, that Job was of the race of Esau, and was blessed with a numerous family, and abundant riches; but that God proved him, by taking away all that he had, even his children, who were killed by the fall of a house; notwithstanding which, he continued to serve God, and to return him thanks, as usual: that he was then struck with a filthy disease, his body being full of worms, and so offensive, that, as he lay on the dunghill, none could bear to come near him: that his wife, however, (whom some call Rahmat, the daughter of Ephraim, the son of Joseph; and others, Makhir, the daughter of Menasses,) attended him with great patience, supporting him with what she earned by her labour; but that the devil appearing to her one day, after having reminded her of her past prosperity, promised her, that if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife an hun-

dred stripes: that Job having pronounced the prayer recorded in this passage, God sent Gabriel, who taking him by the hand, raised him up; and at the same time a fountain sprang up at his feet, of which having drank, the worms fell off his body, and washing therein, he recovered his former health and beauty: that God then restored all to him double; his wife also becoming young and handsome again, and bearing him twenty-six sons: and that Job, to satisfy his oath, was directed by God to strike her one blow with a palm-branch, having a hundred leaves (1). Some, to express the great riches which were bestowed on Job after his sufferings, say he had two threshing-floors, one for wheat, and the other for barley; and that God sent two clouds, which rained gold on the one, and silver on the other, till they ran over (2). The traditions differ as to the continuance of Job's calamities; one will have it to be eighteen years, another thirteen, another three, and another exactly seven years, seven months, and seven hours.

^p See chap. xix. p. 134.

^q Dhu'l-kefl.] Who this prophet was is very uncertain. One commentator will have him to be Elias, or Joshua, or Zacharias (3); another supposes him to have been the son of Job, and to have dwelt in Syria; to which some add, that he

(1) Al BEIDAWI, JALLALO'DDIN, ABU'LFEDA, &c. See D'HERBEL. Bibl. Orient. Art. Aïoub. (2) JALLALO'DDIN. (3) Al

were patient persons: wherefore we led them into our mercy; for they were righteous doers. And remember DHU'LNUN^r, when he departed in wrath^r, and thought that we could not exercise our power over him. And he cried out in the darkness^t, saying, There is no God, besides thee: praise be unto thee! verily I have been one of the unjust. Wherefore we heard him, and delivered him from affliction^u: for so do we deliver the true believers. And remember ZACHARIAS, when he called upon his LORD, saying, O LORD, leave me not childless: yet thou art the best heir. Wherefore we heard him, and we gave him JOHN; and we rendered his wife fit for bearing a child unto him. These strove to excel in good works, and called upon us with love, and with fear; and humbled themselves before us. And remember her who preserved her virginity^w, and into whom we breathed of our spirit; ordaining her and her son for a sign unto all creatures. Verily this your religion is one religion^x, and I am your LORD; wherefore serve me. But the Jews and Christians have made schisms in the affair of their religion among themselves: but all of them shall appear before us. Whosoever shall

was first a very wicked man, but afterwards repenting, died; upon which these words appeared miraculously written over his door, Now hath God been merciful unto Dhu'l-kefi (1): and a third tells us he was a person of great strictness of life, and one who used to decide causes to the satisfaction of all parties, because he was never in a passion; and that he was called Dhu'l-kefi from his continual fasting, and other religious exercises (a).

^r Dhu'lnun.] This is the surname of Jonas; which was given him because he was swallowed by the fish. See chap. x. p. 13.

^t When he departed in wrath.] Some suppose Jonas's anger was against the Ninevites, being tired with preaching to them for so long

a time, and greatly disgusted at their obstinacy and ill usage of him; but others, more agreeably to scripture, say, the reason of his ill humour was God's pardoning of that people on their repentance, and averting the judgment which Jonas had threatened them with, so that he thought he had been made a liar (3).

^u In the darkness.] i. e. Out of the belly of the fish.

^w See chap. xxxvii.

^x Her who preserved her virginity.] Namely, the Virgin Mary.

^y This your religion is one religion.] Being the same which was professed by all the prophets, and holy men and women, without any fundamental difference or variation.

(1) ARU'LF.

(2) JALLALO'DDIN.

(3) AL BEIDAWI.

do good works, being a true believer, there shall be no denial of the reward due to his endeavours; and we will surely write it down unto him. An inviolable prohibition is laid on every city which we shall have destroyed; for that they shall not return any more into the world, until Gog and Magog shall have a passage opened for them^v, and they shall hasten from every high hill^z; and the certain promise shall draw near to be fulfilled: and behold, the eyes of the infidels shall be fixed with astonishment, and they shall say, Alas for us! we were formerly regardless of this day; yea, we were wicked doers. Verily both ye, O men of MECCA, and the idols which ye worship besides God, shall be cast as fuel into hell-fire: ye shall go down into the same. If these were really gods, they would not go down into the same: and all of them shall remain therein for ever. In that place shall they groan for anguish: and they shall not hear aught therein^a. As for those unto whom the most excellent reward of paradise hath been predestinated by us, they shall be transported far off from the same^b; they shall not hear the least sound thereof: and they shall continue for ever in the felicity which their souls desire. The greatest

^v Until Gog and Magog shall have a passage opened for them.] i. e. Until the resurrection; one sign of the approach whereof will be the irruption of those barbarians (1).

^z They shall hasten from every high hill.] In this passage some copies, instead of Hadabin, i. e. an elevated part of the earth, have Jadathin, which signifies a grave; and if we follow the latter reading, the pronoun, *they*, must not refer to Gog and Magog, but to mankind in general.

^a They shall not hear aught therein.] Because of their astonishment and the insupportable torments they shall endure; or, as others expound

the words, They shall not hear therein any thing which may give them the least comfort.

^b As for those unto whom paradise hath been predestinated, &c.] One Ebn al Zabári objected to the preceding words. Both ye, and that which ye worship besides God, shall be cast into hell; because, being general, they asserted an absolute falsehood; some of the objects of idolatrous worship being so far from any danger of damnation, that they were in the highest favour with God, as JESUS, Ezra, and the angels: wherefore this passage was revealed, excepting those who were predestinated to salvation (2).

(1) See the Prelim. Dis. Sect. IV. p. 107
LALO'UDIN.

(2) Al BEIDAWI, JAL-

terror shall not trouble them : and the angels shall meet them to congratulate them, saying, This is your day which ye were promised. On that day we will roll up the heavens, as the angel *AL SIJIL*^c rolleth up the book wherein every man's actions are recorded. As we made the first creature out of nothing, so we will also re-produce it at the resurrection. This is a promise which it lieth on us to fulfil : we will surely perform it. And now have we written in the psalms, after the promulgation of the law, that my servants, the righteous, shall inherit the earth^d. Verily in this book are contained sufficient means of salvation, unto people who serve GOD. We have not sent thee, O MOHAMMED, but as a mercy unto all creatures. Say, No other hath been revealed unto me, than that your GOD is one GOD : will ye therefore be resigned unto him? But if they turn their backs to the confession of GOD's unity, say, I proclaim war against you all equally^e : but I know not whether that which ye are threatened with^f be nigh, or whether it be far distant. Verily GOD knoweth the discourse which is spoken in public ; and he also knoweth that which ye hold in private. I know not but peradventure the respite granted you is for a trial of you ; and that ye may enjoy the prosperity of this world for a time. Say, LORD, judge between me and my adversaries with truth. Our LORD is the Merciful ; whose assistance is to be implored against the blasphemies and calumnies which ye utter.

^c The angel *al Sijil*.] Whose office it is to write down the actions of every man's life, which, at his death, he rolls up, as completed. Some pretend one of Mohammed's scribes is here meant ; and others take the word *Sijil*, or, as it is also written, *Sijill*, for an appellative, signifying a book or written scroll ; and accordingly render the passage, As a written scroll is rolled up (1).

^d These words are taken from Psalm 37. v. 29.

^e I proclaim war against you, &c.] Or I have publicly declared unto you what I was commanded.

^f That which ye are threatened with.] Viz. the losses and disgraces which ye shall suffer by the future successes of the Moslems ; or the day of judgment.

CHAP. XXII.

Intituled, The Pilgrimage⁶; revealed at MECCA¹.

In the name of the most merciful GOD.

O Men of MECCA, fear your LORD. Verily the shock of the last hour¹ will be a terrible thing. On the day whereon ye shall see it, every woman who giveth suck shall forget the infant which she suckleth^k; and every female that is with young, shall cast her burthen; and thou shalt see men seemingly drunk, yet they shall not be really drunk: but the punishment of GOD will be severe. There is a man who disputeth concerning GOD without knowledge^l, and followeth every rebellious devil; against whom it is written, that whoever shall take him for his patron, he shall surely seduce him, and shall lead him into the torment of hell. O men, if ye be in doubt concerning the resurrection, consider that we first created you of the dust of the ground; afterwards, of seed; afterwards, of a little coagulated blood^m; afterwards, of a piece of flesh, perfectly formed in part, and in part imperfectly formed; that we might make our power manifest unto you: and we cause that which we please to rest

⁶ Some ceremonies used at the pilgrimage of Mecca being mentioned in this chapter, gave occasion to the inscription.

¹ Some (1) except two verses, beginning at these words, There are some men who serve GOD in a wavering manner, &c. And others (2) six verses, beginning at, There are two opposite parties, &c.

¹ The shock of the last hour] Or, the earthquake which, some say, is to happen a little before the sun rises

from the west; one sign of the near approach of the day of judgment (3).

^k See the Prelim. Disc. left IV. p. 109.

^l There is a man who disputeth concerning GOD, &c.] This passage was revealed on account of al Nodar Ebn al Hareth, who maintained that the angels were the daughters of GOD, that the Korân was a fardel of old fables, and denied the resurrection (4).

^m See chap. xcvi.

(1) JALLALO'DDIN.
Disc. Sect. IV. p. 105, &c.

(2) Al BEIDAWI.
(4) Al BEIDAWI.

(3) See the Prelim.

in the wombs until the appointed time of delivery. Then we bring you forth infants; and afterwards we permit you to attain your age of full strength; and one of you dieth in his youth, and another of you is postponed to a decrepit age, so that he forgetteth whatever he knew. Thou seest the earth sometimes dried up and barren: but when we send down rain thereon, it is put in motion, and swelleth, and produceth every kind of luxuriant vegetables. This sheweth that God is the truth, and that he raiseth the dead to life, and that he is almighty; and that the hour of judgment will surely come, there is no doubt thereof; and that God will raise again those who are in the graves. There is a man who disputeth concerning God, without either knowledge, or a direction, or an enlightening book^a, proudly turning his side, that he may seduce men from the way of God. Ignominy shall attend him in this world; and on the day of resurrection we will make him taste the torment of burning, when it shall be said unto him, This thou sufferest because of that which thy hands have formerly committed; for God is not unjust towards mankind. There are some men who serve God in a wavering manner, standing, as it were, on the verge^o of the true religion. If good befall one
of

^a There is a man who disputeth concerning God, &c.] The person here meant, it is said, was Abu Jahl (1), a principal man among the Koreish, and a most inveterate enemy of Mohammed and his religion. His true name was Amru Ebn Heshâm, of the family of Makhzûm; and he was surnamed Abu'lhocm, i. e. the Father of Wisdom, which was afterwards changed into Abu Jahl, or the Father of Folly. He was slain in the battle of Bedr (2).

^o There are some men who serve God waveringly, standing on the verge, &c.] This expression alludes to one who being posted in the skirts of an army, if he sees the victory inclining

to his own side, stands his ground; but if the enemy is likely to prevail, takes to his heels.

The passage, they say, was revealed on account of certain Arabs of the desert, who came to Medina, and having professed Mohammedism, were well enough pleased with it so long as their affairs prospered; but if they met with any adversity, were faine to lay the blame on their new religion. A tradition of Abu Saïd mentions another accident as the occasion of this passage, viz. that a certain Jew embraced Islam, but afterwards taking a dislike to it, on account of some misfortunes which had befallen him, went to Mohammed, and desired he might renounce

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it,

(1) JALLALO'DDIN

(2) See chap. viii. p. 232. not. *

of them, he resteth satisfied therein; but if any tribulation befall him, he turneth himself round, with the loss both of this world, and of the life to come. This is manifest perdition. He will call upon that, besides God, which can neither hurt him, nor profit him. This is an error remote from truth. He will invoke him who will sooner be of hurt to his worshipper than of advantage. Such is surely a miserable patron, and a miserable companion. But God will introduce those who shall believe, and do righteous works, into gardens through which rivers flow: for God doth that which he pleaseth. Whoso thinketh that God will not assist his apostle in this world, and in the world to come, let him strain a rope towards heaven, then let him put an end to his life, and see whether his devices can render that ineffectual for which he was angry^p. Thus do we send down the KORAN, being evident signs; for God directeth whom he pleaseth. As to the true believers, and those who judaize, and the Sabians, and the Christians, and the Magians, and the idolaters; verily God shall judge between them on the day of resurrection; for God is witness of all things. Dost thou not perceive that all creatures, both in heaven and on earth, adore God^q; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men? But many are worthy of chastisement; and whomsoever God shall render despicable, there shall be none to honour; for God doth that which he pleaseth. These are two opposite

it, and be freed from the obligations of it; but the prophet told him that no such thing was allowed in his religion (1).

^p Let him strain a rope towards heaven, &c.] Or, let him tie a rope to the roof of his house, and hang himself; that is, let him carry his anger

and resentment to ever so great an height, even to be driven to the most desperate extremities, and see whether with all his endeavours he will be able to intercept the divine assistance (2).

^q Adore God.] Confessing his power, and obeying his supreme command.

(1) Al BEIDAWI.

(2) Idem.

parties, who dispute concerning their LORD^r. And they who believe not, shall have garments of fire fitted unto them: boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and also their skins; and they shall be beaten with maces of iron. So often as they shall endeavour to get out of hell, because of the anguish of their torments, they shall be dragged back into the same; and their tormentors shall say unto them, Taste ye the pain of burning. God will introduce those who shall believe, and act righteously, into gardens through which rivers flow: they shall be adorned therein with bracelets of gold, and pearls; and their vestures therein shall be silk. They are directed unto a good saying^r; and are directed into the honourable way. But they who shall disbelieve, and obstruct the way of God, and hinder men from visiting the holy temple of MECCA, which we have appointed for a place of worship unto all men: the inhabitant thereof, and the stranger, have an equal right to visit it: and whosoever shall seek impiously to profane it, we will cause him to taste a grievous torment. Call to mind when we gave the site of the house of the CAABA for an abode unto ABRAHAM^r, saying, Do not associate any thing with me; and cleanse my house for those who compass it, and who stand up, and who bow down to worship.

^r These are two opposite parties, &c.] Viz. The true believers, and the infidels. The passage is said to have been revealed on occasion of a dispute between the Jews and the Mohammedans: the former insisting that they were in greater favour with God, their prophet and revelations being prior to those of the latter; and these replying, that they were more in God's favour, for that they believed not only in Moles, but also in Mohammed, and in all the scriptures without exception; whereas the Jews rejected Mohammed, though they

knew him to be a prophet, out of envy (1).

^r Unto a good saying.] Viz. The profession of God's unity; or these words, which they shall use at their entrance into paradise, Praise be unto God, who hath fulfilled his promise unto us (2).

^r When we gave unto Abraham the site of the Caaba for an abode.] i. e. For a place of religious worship; shewing him the spot where it had stood, and also the model of the old building, which had been taken up to heaven at the flood (3)

(1) Al BEIDAWI. (2) Idem. (3) See the Prelim. Dis. Sect. IV. p. 155.

And proclaim unto the people a solemn pilgrimage*: let them come unto thee on foot, and on every lean camel, arriving from every distant road; that they may be witnesses of the advantages which accrue to them from the visiting this holy place^a, and may commemorate the name of God on the appointed days^a, in gratitude for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy and the poor. Afterwards let them put an end to the neglect of their persons^a, and let them pay their vows^a; and compass the ancient house^a. This let them do. And whoever shall regard the sacred ordinances of God^b; this will be better for him in

* Proclaim unto the people a solemn pilgrimage.] It is related that Abraham, in obedience to this command, went up to mount Abu Kobeis, near Mecca, and cried from thence, O men, perform the pilgrimage to the house of your Lord; and that God caused those who were then in the loins of their fathers, and the wombs of their mothers, from east to west, and who, he knew beforehand, would perform the pilgrimage, to hear his voice. Some say, however, that these words were directed to Mohammed, commanding him to proclaim the pilgrimage of valediction (1): according to which exposition the passage must have been revealed at Medina.

^a The advantages which accrue to them from the visiting this place.] Viz. the temporal advantage made by the great trade driven at Mecca during the pilgrimage, and the spiritual advantage of having performed so meritorious a work.

^a The appointed days.] Namely, The ten first days of Dhu'l-hajja; or the tenth day of the same month on which they slay the sacrifices, and the three following days (2).

^a Let them put an end to the neglect of their persons.] By shaving

their heads, and other parts of their bodies, and cutting their beards and nails in the valley of Mina; which the pilgrims are not allowed to do from the time they become Mohrimis, and have solemnly dedicated themselves to the performance of the pilgrimage, till they have finished the ceremonies, and slain their victims (3).

^a Let them pay their vows.] By doing the good works which they have vowed to do in their pilgrimage. Some understand the words only of the performance of the requisite ceremonies.

^a And compass the ancient house.] i. e. The Caaba; which the Mohammedans pretend was the first edifice built and appointed for the worship of God (4). The going round this chapel is a principal ceremony of the pilgrimage, and is often repeated; but the last time of their doing it, when they take their farewell of the temple, seems to be more particularly meant in this place.

^b Whoever shall regard the sacred ordinances of God.] By observing what he has commanded, and avoiding what he has forbidden; or, as the words also signify, Whoever shall

(1) Al BEIDAWI. (2) Idem, JALLALO'DDIN. (3) Idem. See chap. 2. p. 35, 36. chap. 5. p. 151. and BOBOV. de Peregr. Meccana, p. 15, &c.
(4) See chap. 3. p. 73. and the Prelim. Dis. Sect. IV. p. 155.

in the sight of his LORD. All sorts of cattle are allowed you to eat, except what hath been read unto you, in former passages of the KORAN, to be forbidden. But depart from the abomination of idols, and avoid speaking that which is false^c; being orthodox in respect to GOD, associating no other god with him; for whoever associateth any other with GOD, is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far distant place^d. This is so. And whoso maketh valuable offerings unto GOD^e; verily they proceed from the piety of mens' hearts. Ye receive various advantages from the cattle designed for sacrifices, until a determined time for slaying them: then the place of sacrificing them is at the ancient house. Unto the professors of every religion^f have we appointed certain rites, that they may commemorate the name of GOD on slaying the brute cattle which he hath provided for them. Your GOD is one GOD: wherefore resign yourselves wholly unto him. And do thou bear good tidings unto those who humble themselves; whose hearts, when mention is made of GOD, are struck with fear; and unto those who patiently endure that which be-

shall honour what GOD hath sanctified, or commanded not to be profaned; as the temple and territory of Mecca, and the sacred months, &c.

^c Avoid speaking that which is false.] Either by asserting wrong and impious things of the Deity; or by bearing false witness against your neighbours.

^d Like that which falleth from heaven, &c.] Because he who falls into idolatry, sinketh from the height of faith into the depth of infidelity, has his thoughts distracted by wicked lusts, and is hurried by the devil into the most absurd errors (1).

^e Whoso maketh valuable offerings unto GOD.] By choosing a well-favoured and costly victim, in honour of him to whom it is destined. They

say Mohammed once offered a hundred fat camels, and among them one which had belonged to Abu Jahl, having in his nose a ring of gold: and that Omar offered a noble camel, for which he had been bid three hundred dinârs (2).

The original may also be translated generally, Whoso regardeth the rites of the pilgrimage, &c. But the victims seem to be more particularly intended in this place.

^f Unto the professors of every religion.] Jallalo'ddin understands this passage in a restrained sense, of the former nations who were true believers; to whom GOD appointed a sacrifice, and a fixed place, and proper ceremonies for the offering of it.

(1) Al BËIDAWI.

(2) Idem.

falleth them; and who duly perform their prayers, and give alms out of what we have bestowed on them. The camels slain for sacrifice have we appointed for you as symbols of your obedience unto God: ye also receive other advantages from them. Wherefore commemorate the name of God over them, when ye slay them, standing on their feet, disposed in right order^a: and when they are fallen down dead, eat of them; and give to eat thereof both unto him who is content with what is given him, without asking, and unto him who asketh^b. Thus have we given you dominion over them, that ye might return us thanks. Their flesh is not accepted of God, neither their blood; but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify God, for the revelations whereby he hath directed you. And bear good tidings unto the righteous, that God will repel the ill designs of the infidels from the true believers; for God loveth not every perfidious unbeliever. Permission is granted unto those who take arms against the unbelievers, for that they have been unjustly persecuted by them: (and God is certainly able to assist them:) who have been turned out of their habitations injuriously, and for no other reason than because they say, Our LORD is GODⁱ. And if God did not repel the violence of some men by others,

^a Standing on their feet, disposed in right order.] That is, as some expound the word, standing on three feet, having one of their fore feet tied up, which is the manner of tying camels to prevent their moving from the place. Some copies, instead of *Sawâffa*, read *Sawâffena*, from the verb *jasana*, which properly signifies the posture of a horse when he stands on three feet, the edge of the fourth only touching the ground.

^b Unto him who is content without asking, and unto him who asketh.] Or, as the words may also be rendered,

Unto him who asketh in a modest and humble manner, and unto him who wanteth, but dareth not ask.

ⁱ Permission is granted unto those who take arms, &c.] This was the first passage of the Korân which allowed Mohammed and his followers to defend themselves against their enemies by force, and was revealed a little before the flight to Medina; till which time the prophet had exhorted his Moslems to suffer the injuries offered them with patience, which is also commanded in above seventy different places of the Korân (1).

(1) Al BEIDAWI, &c. V. the Prelim. Disc. Sect. II. p. 63, &c.

verily monasteries, and churches, and synagogues, and the temples of the Moslems, wherein the name of God is frequently commemorated, would be utterly demolished^k. And God will certainly assist him who shall be on his side: for God is strong and mighty. And he will assist those who, if we establish them in the earth, will observe prayer, and give alms, and command that which is just, and forbid that which is unjust. And unto God shall be the end of all things. If they accuse thee, O MOHAMMED, of imposture; consider that, before them, the people of NOAH, and the tribes of AD and THAMUD, and the people of ABRAHAM, and the people of LOU, and the inhabitants of MADIAN, accused their prophets of imposture: and MOSES was also charged with falsehood. And I granted a long respite unto the unbelievers: but afterwards I chastised them: and how different was the change I made in their condition! How many cities have we destroyed, which were ungodly, and which are now fallen to ruin on their roofs? And how many wells have been abandoned^l, and lofty castles? Do they not therefore journey through the land? And have they not hearts to understand with, or ears to hear with? Surely as to these things their eyes are not blind, but the hearts are blind which are in their breasts. They will urge thee to hasten the threatened punishment: but God will not fail to perform what he hath

^k If God did not repel the violence of some men by others, verily monasteries, and churches, &c. would be demolished.] That is, The public exercise of any religion, whether true or false, is supported only by force; and therefore, as Mohammed would argue, the true religion must be established by the same means.

^l How many wells have been abandoned, &c.] That is, How many spots in the deserts, which were formerly inhabited, are now abandoned? a neglected well being the proper sign

of such a deserted dwelling in those parts, as ruins are of a demolished town.

Some imagine that this passage intends more particularly a well at the foot of a certain hill in the province of Hadramaut, and a castle built on the top of the same hill, both belonging to the people of Handha Ebn Safwân, a remnant of the Thamudites, who having killed their prophet, were utterly destroyed by God, and their dwelling abandoned (1).

(1) Idem.

threatened: and verily one day with thy LORD is as a thousand years of those which ye compute^m. Unto how many cities have I granted respite, though they were wicked? yet afterwards I chastised them; and unto me shall they come to be judged at the last day. Say, O men, verily I am only a public preacher unto you. And they who believe, and do good works, shall obtain forgiveness and an honourable provision. But those who endeavour to make our signs of none effect, shall be the inhabitants of hell. We have sent no apostle, or prophet, before thee, but, when he read, SATAN suggested some error in his readingⁿ. But GOD shall make void that which SATAN hath suggested: then shall GOD confirm his signs; for GOD is knowing and wise. But this he permitteth, that he may make that which SATAN hath suggested, a temptation unto those in whose hearts there is an infirmity, and whose hearts are hardened: (for the ungodly are certainly in a wide disagreement from the truth:) and that they on whom knowledge hath been bestowed, may know that this book is the truth from thy LORD, and may believe therein; and that their hearts may acquiesce in the

^m See 2 Pet. iii. 8.

ⁿ We have sent no apostle, or prophet, but when he read, Satan suggested some error in his reading, &c.] The occasion of the passage is thus related. Mohammed one day reading the 53d chapter of the Korân, when he came to this verse, What think ye of Allât, and al Uzza, and of Manâh, the other third goddess? the devil put the following words into his mouth, which he pronounced through inadvertence, or, as some tell us, because he was then half asleep (1), These are the most high and beauteous damsels, whose intercession is to be hoped for. The Koreish, who were sitting near Mohammed, greatly rejoiced at what they had heard, and

when he had finished the chapter, joined with him and his followers in making their adoration: but the prophet, being acquainted by the angel Gabriel with the reason of their compliance, and with what he had uttered, was deeply concerned at his mistake, till this verse was revealed for his consolation (2).

We are told, however, by al Beidâwi, that the more intelligent and accurate persons reject the *saforesaid* story; and the verb, here translated *read*, signifying also to wish for any thing, interpret the passage of the suggestions of the devil to debauch the affections of those holy persons, or to employ their minds in vain wishes and desires.

(1) YAHYA.
See chap. xvi. p. 89.

(2) Al BEIDAWI, JALLALO'DDIN, YAHYA, &c.

same: for God is surely the director of those who believe into the right way. But the infidels will not cease to doubt concerning it, until the hour of judgment cometh suddenly upon them; or until the punishment of a grievous day^{*} overtake them. On that day the kingdom shall be God's: he shall judge between them. And they who shall have believed, and shall have wrought righteousness, shall be in gardens of pleasure: but they who shall have disbelieved, and shall have charged our signs with falsehood, those shall suffer a shameful punishment. And as to those who shall have fled their country for the sake of God's true religion, and afterwards shall have been slain, or shall have died; on them will God bestow an excellent provision; and God is the best provider. He will surely introduce them with an introduction with which they shall be well pleased: for God is knowing and gracious. This is so. Whoever shall take a vengeance equal to the injury which hath been done him[†], and shall afterwards be unjustly treated[‡]; verily God will assist him: for God is merciful, and ready to forgive. This shall be done, for that God causeth the night to succeed the day, and he causeth the day to succeed the night; and for that God both heareth and seeth. This, because God is truth, and because what they invoke besides him, is vanity: and for that God is the high, the mighty. Dost thou not see that God sendeth down water from heaven, and the earth becometh green? for God is gracious and wise. Unto him belongeth whatsoever is in heaven and on earth: and God is self-sufficient, worthy to be praised. Dost thou not see that God

* A grievous day.] Or a day which maketh childless; by which some great misfortune in war is expressed: as the overthrow the infidels received at Bedr. Some suppose the resurrection is here intended.

† Whoever shall take a vengeance equal to the injury.] And shall not take a more severe revenge than the fact deserves.

‡ And shall afterwards be unjustly treated.] By the aggressor's seeking to revenge himself again of the person injured, by offering him some further violence.

The passage seems to relate to the vengeance which the Moslems should take of the infidels, for their unjust persecution of them.

hath subjected whatever is in the earth to your service, and also the ships which sail in the sea, by his command? And he withholdeth the heaven that it fall not on the earth, unless by his permission: for God is gracious unto mankind, and merciful. It is he who hath given you life, and will hereafter cause you to die; afterwards he will again raise you to life, at the resurrection: but man is surely ungrateful. Unto the professors of every religion have we appointed certain rites, which they observe. Let them not therefore dispute with thee concerning this matter; but invite them unto thy Lord: for thou followest the right direction. But if they enter into debate with thee, answer, God well knoweth that which ye do: God will judge between you, on the day of resurrection, concerning that wherein ye now disagree. Dost thou not know that God knoweth whatever is in heaven and on earth? Verily this is written in the book of his decrees: this is easy with God. They worship, besides God, that concerning which he hath sent down no convincing proof, and concerning which they have no knowledge: but the unjust doers shall have none to assist them. And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain thereof: it wanteth little but that they rush with violence on those who rehearse our signs unto them. Say, Shall I declare unto you a worse thing than this? The fire of hell, which God hath threatened unto those who believe not, is worse; and an unhappy journey shall it be thither. O men, a parable is propounded unto you; wherefore hearken unto it. Verily the idols which ye invoke, besides God, can never create a single fly, although they were all assembled for that purpose; and if the fly snatch any thing from them, they cannot recover the same from it*. Weak is the petitioner, and the petitioned.

* That it fall not, &c.] Which it will do at the last day.

* If the fly snatch any thing from them, &c.] The commentators say, that

petitioned. They judge not of God according to his due estimation: for God is powerful and mighty. God chooseth messengers from among the angels*, and from among men: for God is he who heareth and seeth. He knoweth that which is before them, and that which is behind them; and unto God shall all things return. O true believers, bow down, and prostrate yourselves, and worship your Lord; and work righteousness, that ye may be happy: and fight in defence of God's true religion, as it behoveth you to fight for the same. He hath chosen you, and hath not imposed on you any difficulty in the religion which he hath given you, the religion of your father ABRAHAM. He hath named you Moslems heretofore, and in this book; that our apostle may be a witness against you at the day of judgment, and that ye may be witnesses against the rest of mankind. Wherefore be ye constant at prayer; and give alms: and adhere firmly unto God. He is your master; and he is the best master, and the best protector.

that the Arabs used to anoint the images of their gods with some odorous composition, and with honey, which the flies ate, though the doors of the temple were carefully shut, getting in at the windows or crevices.

Perhaps Mohammed took this argument from the Jews, who pretend that the temple of Jerusalem, and the sacrifices there offered to the

true God, were never annoyed by flies (1); whereas swarms of those insects infested the heathen temples, being drawn thither by the steam of the sacrifices (2).

* God chooseth messengers from among the angels.] Who are the bearers of the divine revelations to the prophets; but ought not to be the objects of worship.

(1) Pirke Aboth, c. 5. sect. 6, 7. Synt. 2. c. 6.

(2) V. SILDEN. de Diis Syris.

able to deprive you of the same. And we cause gardens of palm-trees, and vineyards, to spring forth for you by means thereof; wherein ye have many fruits; and whereof ye eat. And we also raise for you a tree springing from mount SINAI^a; which produceth oil, and a sauce for those who eat. Ye have likewise an instruction in the cattle: we give you to drink of the milk which is in their bellies, and ye receive many advantages from them; and of them do ye eat: and on them, and on ships, are ye carried^a. We sent NOAH heretofore unto his people, and he said, O my people, serve God: ye have no God besides him; will ye not therefore fear the consequence of your worshipping other gods? And the chiefs of his people, who believed not, said, This is no other than a man, as ye are: he seeketh to raise himself to a superiority over you. If God had pleased to have sent a messenger unto you, he would surely have sent angels: we have not heard this of our forefathers. Verily he is no other than a man disturbed with frenzy: wherefore wait concerning him for a time. NOAH said, O LORD, do thou protect me; for that they accuse me of falsehood. And we revealed our orders unto him, saying, Make the ark in our sight; and according to our revelation. And when our decree cometh to be executed, and the oven shall boil and pour forth water, carry into it of every species of animals one pair; and also thy family, except such of them on whom a previous sentence of destruction hath passed^b: and speak not unto me in behalf of those who have been unjust; for they shall be drowned. And when thou, and they who shall be with thee, shall go up into the ark, say, Praise be

^a A tree springing from mount Sinai.] Viz. the olive. The gardens near this mountain are yet famous for the excellent fruit-trees of almost all sorts which grow there (1).

^a On them, and on ships, are ye carried.] The beast more particularly

meant in this place, is the camel, which is chiefly used for carriage in the east; being called, by the Arabs, the land-ship, on which they pass those seas of sand, the deserts.

^b See chap. xi. p. 20. &c.

unto GOD, who hath delivered us from the ungodly people! And say, O LORD, cause me to come down from this ark with a blessed descent; for thou art best able to bring me down from the same with safety. Verily herein were signs of our omnipotence; and we proved mankind thereby. Afterwards we raised up another generation^c after them; and we sent unto them an apostle from among them^d, who said, Worship GOD: ye have no GOD besides him: will ye not therefore fear his vengeance? And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink: and if ye obey a man like unto yourselves, ye will surely be sufferers. Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth alive from your graves? Away, away with that ye are threatened with! There is no other life besides our present life: we die, and we live; and we shall not be raised again. This is no other than a man, who deviseth a lie concerning GOD: but we will not believe him. Their apostle said, O LORD, defend me; for that they have accused me of imposture. GOD answered, After a little while they shall surely repent their obstinacy. Wherefore a severe punishment was justly inflicted on them, and we rendered them like the refuse which is carried down by a stream. Away therefore with the ungodly people! Afterwards we raised up other generations^e after them. No nation shall be punished before their determined time: neither shall they be respited after. Afterwards we sent our apostles, one after another. So often as their apostle came unto any nation, they charged him with imposture: and we caused them successively to follow

^c Another generation.] Namely, ^e Hûd, or Sâleh.
the tribe of Ad, or of Thamûd.

^d An apostle.] Viz. the prophet ^e Other generations.] As the So-
domites, Midianites, &c.

one another to destruction; and we made them only subjects of traditional stories. Away therefore with the unbelieving nations! Afterwards we sent MOSES, and AARON his brother, with our signs and manifest power, unto PHARAOH and his princes: but they proudly refused to believe on him; for they were a haughty people. And they said, Shall we believe on two men like unto ourselves; whose people are our servants? And they accused them of imposture: wherefore they became of the number of those who were destroyed. And we heretofore gave the book of the law unto MOSES, that the children of ISRAEL might be directed thereby. And we appointed the son of MARY, and his mother, for a sign: and we prepared an abode for them in an elevated part of the earth^f, being a place of quiet and security, and watered with running springs. O apostles, eat of those things which are good^g; and work righteousness: for I well know that which ye do. This your religion is one religion^h; and I am your LORD; wherefore fear me. But men have rent the affair of their religion into various sects: every party rejoiceth in that which they follow. Wherefore leave them in their confusion, until a certain timeⁱ. Do they think that we hasten unto them the wealth and children which we have abundantly bestowed on them, for their

^f An elevated part of the earth.] The commentators tell us the place here intended is Jerusalem, or Damascus, or Ramlah, or Palestine, or Egypt.(1).

But perhaps the passage means the hill to which the Virgin Mary retired to be delivered, according to the Mohammedan tradition (2).

^g O apostles, eat of those things which are good, &c.] These words are addressed to the apostles in general, to whom it was permitted to eat of all clean and wholesome food; and were spoken to them severally at the

time of their respective missions. Some, however, think them directed particularly to the Virgin Mary and Jesus, or singly to the latter, (in which case the plural number must be used out of respect only,) proposing the practice of the prophets for their imitation. Mohammed probably designed, in this passage, to condemn the abstinence observed by the Christian monks (3).

^h See chap. 21. p. 163.

ⁱ Until a certain time.] i. e. Till they shall be slain, or shall die a natural death.

(1) AL BEIDAWI, JALLALO'DDIN.
(3) AL I'

(2) See chap. 19 p. 130.

* A severe punishment.] By which is intended either the overthrow at Bedr, where several of the chief Koreishites lost their lives; or the famine with which the Meccans were afflicted at the prayer of the prophet, conceived in these words, O God, set thy foot strongly on Modar, (an ancestor of the Koreish,) and give them years like the years of Joseph;

whereupon so great a dearth ensued, that they were obliged to feed on dogs, carrion, and burnt bones (1).

¹ If the truth had followed their desires, &c.] That is, If there had been a plurality of gods, as the idolaters contend (2); or, if the doctrine taught by Mohammed had been agreeable to their inclinations, &c.

(1) Al BELIDAWI.

(2) See chap. 21, p. 154.

them their admonition; and they turn aside from their admonition. Dost thou ask of them any maintenance for thy preaching? since the maintenance of thy LORD is better; for he is the most bounteous provider. Thou certainly invitest them to the right way: and they who believe not in the life to come, do surely deviate from that way. If we had had compassion on them, and had taken off from them the calamity which had befallen them^m, they would surely have more obstinately persisted in their error, wandering in confusion. We formerly chastised them with a punishmentⁿ: yet they did not humble themselves before their LORD, neither did they make supplications unto him; until, when we have opened upon them a door, from which a severe punishment^o hath issued, behold, they are driven to despair thereat. It is GOD who hath created in you the senses of hearing and of sight, that ye may perceive our judgments; and hearts, that ye may seriously consider them: yet how few of you give thanks! It is he who hath produced you in the earth; and before him shall ye be assembled. It is he who giveth life, and putteth to death; and to him is to be attributed the vicissitude of night and day: Do ye not therefore understand? But the unbelieving MECCANS say as their predecessors said: they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life? We have already been threatened with this, and our fathers also heretofore:

^m The calamity which had befallen them.] Viz. the famine. It is said that the Meccans being reduced to eat ilhiz, which is a sort of miserable food made of blood and camels hair, used by the Arabs in time of scarcity, Abu Sofian came to Mohammed, and said, Tell me, I adjure thee by God and the relation that is between us, dost thou think thou art sent as a mercy unto all creatures; since thou hast slain the fathers with the

sword, and the children with hunger (1)?

ⁿ We formerly chastised them with a punishment.] Namely, the slaughter at Bedr.

^o A severe punishment.] Viz. Famine; which is more terrible than the calamities of war (2).

According to these explications, the passage must have been revealed at Medina; unless it be taken in a prophetic sense.

this is nothing but fables of the ancients. Say, Whose is the earth, and whoever therein is; if ye know? They will answer, God's. Say, Will ye not therefore consider? Say, Who is the LORD of the seven heavens, and the LORD of the magnificent throne? They will answer, They are God's. Say, Will ye not therefore fear him? Say, In whose hand is the kingdom of all things; who protecteth whom he pleaseth, but is himself protected of none; if ye know? They will answer, In God's. Say, How therefore are ye bewitched? Yea, we have brought them the truth; and they are certainly liars in denying the same. God hath not begotten issue; neither is there any other god with him: otherwise every god had surely taken away that which he had created^p; and some of them had exalted themselves above the others^q. Far be that from God, which they affirm of him! He knoweth that which is concealed, and that which is made public: wherefore far be it from him to have those sharers in his honour, which they attribute to him! Say, O LORD, if thou wilt surely cause me to see the vengeance with which they have been threatened; O LORD, set me not among the ungodly people: for we are surely able to make thee to see that with which we have threatened them. Turn aside evil with that which is better^r: we well know the calumnies which they utter against thee. And say, O LORD, I fly unto thee for refuge, against the suggestions of the devils; and I have recourse unto thee, O LORD, to drive them away, that they be not present with me^s. The gainsaying of the unbelievers ceaseth not until, when death overtaketh any

^p Every god had taken away that which he had created.] And set up a distinct creation and kingdom of his own.

^q See chap. xvii. p. 101.

^r Turn aside evil with that which is better.] That is, by forgiving injuries, and returning of good for

them; which rule is to be qualified, however, with this proviso; that the true religion receive no prejudice by such mildness and clemency (1).

^s That they be not present with me.] To besiege me: or, as it may also be translated, That they hurt me not.

of them, he saith, O LORD, suffer me to return to life, that I may do that which is right; in professing the true faith which I have neglected*. By no means. Verily these are the words which he shall speak: but behind them there shall be a bar^u, until the day of resurrection. When therefore the trumpet shall be sounded, there shall be no relation between them which shall be regarded on that day; neither shall they ask assistance of each other. They whose balances shall be heavy with good works, shall be happy: but they whose balances shall be light, are those who shall lose their souls, and shall remain in hell for ever^w. The fire shall scorch their faces, and they shall writhe their mouths therein for anguish: and it shall be said unto them, Were not my signs rehearsed unto you; and did ye not charge them with falsehood? They shall answer, O LORD, our unhappiness prevailed over us, and we were people who went astray. O LORD, take us forth from this fire: if we return to our former wickedness, we shall surely

* In professing the true faith which I have neglected.] Or, as the words may also import, in the world which I have left; that is, during the further term of life which shall be granted me, and from which I have been cut off (1).

^u Behind them there shall be a bar.] The original word, Barzakh, here translated bar, primarily signifies any partition, or interstice, which divides one thing from another; but is used by the Arabs not always in the same, and sometimes in an obscure sense. They seem generally to express by it what the Greeks do by the word *hades*; one while using it for the place of the dead, another while for the time of their continuance in that state, and another while for the state itself. It is defined by their critics to be the interval or space between this world and the next, or

between death and the resurrection; every person who dies, being said to enter into al Barzakh; or, as the Greek expresses it, *καταβήσκει εἰς ᾠδον* (2). One lexicographer (3) tells us, that in the Korān it denotes the grave: but the commentators on this passage expound it a bar, or invincible obstacle, cutting off all possibility of return into the world after death. See chap. 25. where the word again occurs.

Some interpreters understand the words we have rendered, Behind them, to mean, Before them, (it being one of those words, of which there are several in the Arabic tongue, that have direct contrary significations.) considering al Barzakh as a future space, and lying before, and not behind them.

^w See the Prelim. Disc. Sect. IV. p. 118.

(1) AL BEIDAWI. (2) V. POCCOCK. not. in Port. Mos. p. 248, &c. and the Prelim. Disc. Sect. IV. p. 102. (3) EBN MARUF, apud Gol. Lex. Arab. col. 251.

be unjust. GOD will say unto them, Be ye driven away with ignominy thereinto: and speak not unto me to deliver you. Verily there were a party of my servants, who said, O LORD, we believe: wherefore forgive us, and be merciful unto us; for thou art the best of those who shew mercy. But ye received them with scoffs, so that they suffered you to forget my admonition*, and ye laughed them to scorn. I have this day rewarded them, for that they suffered the injuries ye offered them with patience: verily they enjoy great felicity. GOD will say, What number of years have ye continued on earth? They will answer, We have continued there a day, or part of a day†: but ask those who keep account‡. GOD will say, Ye have tarried but a little, if ye knew it. Did ye think that we had created you in sport, and that ye should not be brought again before us? Wherefore let God be exalted, the King, the Truth! There is no God besides him, the LORD of the honourable throne. Whoever, together with the true God, shall invoke another god, concerning whom he hath no demonstrative proof, shall surely be brought to an account for the same before his LORD. Verily the infidels shall not prosper. Say, O LORD, pardon, and shew mercy; for thou art the best of those who shew mercy.

* They suffered you to forget my admonition.] Being unable to prevail on you by their remonstrances, because of the contempt wherein ye held them.

† A day or part of a day.] The time will seem thus short to them in comparison to the eternal duration of their torments, or because the time of their living in the world was the time of their joy and pleasure; it

being usual for the Arabs to describe what they like as of short, and what they dislike, as of long continuance.

‡ Ask those who keep account.] That is, the angels, who keep account of the length of mens' lives, and of their works, or any other who may have leisure to compute; and not us, whose torments distract our thoughts and attention.

CHAP. XXIV.

Intituled, Light^a; revealed at MEDINA.

In the name of the most merciful God.

THIS SURA have we sent down from heaven; and have ratified the same: and we have revealed therein evident signs, that ye may be warned. The whore, and the whoremonger, shall ye scourge with and hundred stripes^b. And let not compassion towards them prevent you from executing the judgment of God^c; if ye believe in God and the last day: and let some of the true believers be witnesses of their punishment^d. The whoremonger shall not marry any other than a harlot, or an idolatress. And a harlot shall no man take in marriage, except a whoremonger, or an idolater. And this kind of marriage is forbidden the true believers^e. But as to those

^a This title is taken from an allegorical comparison made between light and God, or faith in him, about the middle of the chapter.

^b The whore and the whoremonger shall ye scourge with an hundred stripes, &c.] This law is not to be understood to relate to married people, who are of free condition; because adultery in such, according to the Sonna, is to be punished by stoning (1).

^c Let not compassion prevent you, &c.] i. e. Be not moved by pity, either to forgive the offenders, or to mitigate their punishment. Mohammed was for so strict and impartial an execution of the laws, that he is reported to have said, If Fâtima, the daughter of Mohammed, steal, let her hand be struck off (2).

^d Let some of the true believers be witnesses of their punishment.] That is, Let the punishment be inflicted

in public, and not in private; because the ignominy of it is more intolerable than the smart, and more likely to work a reformation on the offender. Some say there ought to be three persons present at the least; but others think two, or even one, to be sufficient (3).

^e And this kind of marriage is forbidden the true believers.] The preceding passage was revealed on account of the meaner and more indigent Mohâjersins, or refugees, who sought to marry the whores of the infidels taken captives in war, for the sake of the gain which they made by prostituting themselves. Some think the prohibition was special, and regarded only the Mohâjersins before-mentioned; and others are of opinion it was general; but it is agreed to have been abrogated by the words which follow in this chapter. Marry the single women among

(1) See chap. iv. p. 95, 96, and 98.

(2) AL BEIDAWI.

(3) Idem.

those who accuse women of reputation of whoredom^a, and produce not four witnesses of the fact^b, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators: excepting those who shall afterwards repent, and amend; for unto such will God be gracious and merciful. They who shall accuse their wives of adultery, and shall have no witnesses thereof besides themselves; the testimony which shall be required of one of them shall be, that he swear four times by God that he speaketh the truth: and the fifth time that he imprecate the curse of God on him, if he be a liar. And it shall avert the punishment from the wife, if she swear four times by God that he is a liar; and if the fifth time she imprecate the wrath of God on her, if he speaketh the truth^b. If it were not for the indulgence of God towards you, and his mercy, and that God is easy to be reconciled, and wise; he would immediately discover your crimes. As to the party among you who have published the falsehood concerning **AYESHA**ⁱ, think it not to be an evil

among you; harlots being comprised under the appellation of single women (1).

It is supposed by some, that not marriage, but unlawful commerce, with such women is here forbidden.

[Women of reputation.] The Arabic word, *Mohsinât*, properly signifies women of unblamable conduct; but to bring the chastisement after-mentioned on the calumniator, it is also requisite that they be free women, of ripe age, having their understandings perfect, and of the Moham- medan religion. Though the word be of the feminine gender, yet men are also supposed to be comprised in this law.

Abu Hanifa^{*} was of opinion, that the slanderer ought to be scourged in public, as well as the fornicator; but the generality are against him (2).

^a See chap. 4. p. 95.

^b In case both swear, the man's oath discharges him from the imputation and penalty of slander, and the woman's oath frees her from the imputation and penalty of adultery: but though the woman do swear to her innocence, yet the marriage is actually void, or ought to be declared void by the judge; because it is not fit they should continue together after they have come to these extremities (3).

ⁱ As to the party among you who have published the falsehood concerning *Ayesha*, &c.] For the understanding of this passage, it is necessary to relate the following story.

Mohammed having undertaken an expedition against the tribe of *Mos- talek*, in the sixth year of the *Hejra*, took his wife *Ayesha* with him, to accompany him. In their return, when

(1) *Al BEIDAWI*. *JALALU'DDIN*.

(2) *Idem*.

(3) *Idem*.

evil unto you: on the contrary, it is better for you^k. Every man of them shall be punished according to the injustice of which he hath been guilty^l; and he among them who hath undertaken to aggravate the same^m, shall suffer a grievous punishment. Did not

when they were not far from Medina, the army removing by night, Ayesha, on the road, alighted from her camel, and stepped aside on a private occasion: but on her return, perceiving she had dropped her necklace, which was of onyxes of Dhafâr, she went back to look for it; and in the mean time her attendants, taking it for granted that she was got into her pavilion, (or little tent, surrounded with curtains, wherein women are carried in the east), set it again on the camel, and led it away. When she came back to the road, and saw her camel was gone, she sat down there, expecting that when she was missed, some would be sent back to fetch her; and in a little time she fell asleep. Early in the morning Safwân Ebn al Moattel, who had staid behind to rest himself, coming by, and perceiving somebody asleep, went to see who it was, and knew her to be Ayesha; upon which he waked her, by twice pronouncing with a low voice these words, We are God's, and unto him must we return. Then Ayesha immediately covered herself with her veil; and Safwân set her on his own camel, and led her after the army, which they overtook by noon, as they were resting.

This accident had like to have ruined Ayesha, whose reputation was publicly called in question, as if she had been guilty of adultery with Safwân: and Mohammed himself knew not what to think, when he reflected on the circumstances of the affair, which were improved by some malicious people very much to Ayesha's dishonour; and, notwithstanding his wife's

protestations of her innocence, he could not get rid of his perplexity, nor stop the mouths of the censorious, till about a month after, when this passage was revealed, declaring the accusation to be unjust (1).

^k Think it not to be an evil unto you; on the contrary, it is better for you.] The words are directed to the prophet, and to Ebu Becr, Ayesha, and Safwân, the persons concerned in this false report; since, besides the amends they might expect in the next world, God had done them the honour to clear their reputations, by revealing eighteen verses expressly for that purpose (2).

^l Every man of them shall be punished, according to the injustice of which he hath been guilty.] The persons concerned in spreading the scandal, were Abd'allah Ebn Obba, (who first raised it, and inflamed the matter to the utmost, out of hatred to Mohammed,) Zeid Ebn Hefâa, Hafsân Ebn Thabet, Mestah Ebn Othâtha, a great grandson of Abd'almotalleb's, and Hamna Bint Jahash: and every one of them received fourcore stripes, pursuant to the law ordained in this chapter, except only Abd'allah, who was exempted, being a man of great consideration (3).

It is said that, as a farther punishment, Hafsân and Mestah became blind, and that the former of them also lost the use of both his hands (4).

^m He who hath undertaken to aggravate the same.] Viz. Abd'allah Ebn Obba, who had not the grace to become a true believer, but died an infidel (5).

(1) Al Bokhari in Sunna, Al Bidawi, Jallal'uddin, &c. V. Abu'lf. vii. Moh. p. 82. &c. & Gagner, Vie de Mahomet. lib. 4. c. vii.

(2) Al Bidawi. (3) Abu'feda, vii. Moh. p. 83. (4) Al Bidawi.

(5) See chap. ix. p. 255 not. 9. p. 256. not. 6

the faithful men, and the faithful women; when ye heard this, judge in their own minds for the best; and say, This is a manifest falsehood? Have they produced four witnesses thereof? Wherefore since they have not produced the witnesses, they are surely liars in the sight of God. Had it not been for the indulgence of God towards you, and his mercy, in this world, and in that which is to come, verily a grievous punishment had been inflicted on you, for the calumny which ye have spread: when ye published that with your tongues, and spoke that with your mouths, of which ye had no knowledge; and esteemed it to be light, whereas it was a matter of importance in the sight of God. When ye heard it, did ye say, It belongeth not unto us, that we should talk of this matter: God forbid! this is a grievous calumny? God warneth you, that ye return not to the like crime for ever; if ye be true believers. And God declareth unto you his signs; for God is knowing and wise. Verily they who love that scandal be published of those who believe, shall receive a severe punishment both in this world, and in the next. God knoweth, but ye know not. Had it not been for the indulgence of God towards you, and his mercy, and that God is gracious and merciful, ye had felt his vengeance. O true believers, follow not the steps of the devil: for whosoever shall follow the steps of the devil, he will command him filthy crimes, and that which is unlawful. If it were not for the indulgence of God, and his mercy towards you, there had not been so much as one of you cleansed from his guilt for ever: but God cleanseth whom he pleaseth; for God both heareth and knoweth. Let not those among you who possess abundance of wealth, and have ability, swear that they will not give unto their kindred, and the poor, and those who have fled their country for the sake of God's true religion: but let them forgive, and act with benevolence towards them. Do ye not desire that

that God should pardon you"? And God is gracious and merciful. Moreover, they who falsely accuse modest women, who behave in a negligent manner^o, and are true believers, shall be cursed in this world, and in the world to come; and they shall suffer a severe punishment^p. One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done. On that day shall God render unto them their just due; and they shall know that God is the evident truth. The wicked women should be joined to the wicked men, and the wicked men to the wicked women; but the good women should be married to the good men, and the good men to the good women. These shall be cleared from the calumnies which slanderers speak of them^q: they shall obtain pardon, and an honourable provision. O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof^r: this is better for you; perad-

^a Let not those among you who have ability, swear that they will not give unto their kindred, &c.] This passage was revealed on account of Abu Beer; who swore that he would not for the future bestow any thing on Mestah, though he was his mother's sister's son, and a poor Mohâjer, or refugee, because he had joined in scandalizing his daughter Ayesha. But on Mohammed's reading this verse to him, he continued Mestah's pension (1).

^o Who behave in a negligent manner.] i. e. Who may be less careful in their conduct, and more free in their behaviour, as being conscious of no ill.

^p Though the words be general, yet they principally regard those who should calumniate the prophet's wives. According to a saying of Ebn Abbas, if the threats contained in the whole Korân be examined, there are none so

severe as those occasioned by the false accusation of Ayesha; wherefore he thought even repentance would stand her slanderers in no stead (2).

^q These shall be cleared. &c.] Al Beidâwi observes, on this passage, that God cleared four persons by four extraordinary testimonies: for he cleared Joseph by the testimony of a child in his mistress's family (3); Moles, by means of the stone which fled away with his garments (4); Mary, by the testimony of her infant (5); and Ayesha, by these verses of the Korân.

^r Enter not any houses besides your own, till ye have asked leave, &c.] To enter suddenly or abruptly into any man's house or apartment, is reckoned a great incivility in the east; because a person may possibly be surprised in an indecent action or posture, or may have something

(1) Al BEIDAWI, JALLÂLODDIN.

(2) Al BEIDAWI.

(3) See

chap. xii. p. 38, 39.

(4) See chap. ii. p. 11. not. ^a and chap. xxxiii.

(5) See chap. xix p. 132.

peradventure ye will be admonished. And if ye shall find no person in the houses, yet do not enter them, until leave be granted you: and if it be said unto you, Return back; do you return back. This will be more decent for you¹; and God knoweth that which ye do. It shall be no crime in you, that ye enter uninhabited houses²; wherein ye may meet with a convenience. God knoweth that which ye discover, and that which ye conceal. Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions: this will be more pure for them; for God is well acquainted with that which they do. And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments³, except what necessarily appeareth thereof⁴; and let them throw their veils over their bosoms⁵, and not shew their ornaments, unless to their husbands⁶, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons⁷,
or

discovered which he would conceal. It is said that a man came to Mohammed, and wanted to know whether he must ask leave to go in to his sister; which being answered in the affirmative, he told the prophet that his sister had nobody else to attend upon her, and it would be troublesome to ask leave every time he went in to her. What, replied Mohammed, wouldest thou see her naked (1)?

* This will be more decent.] Than to be importunate for admission, or to wait at the door.

* Uninhabited houses.] i. e. Which are not the private habitation of a family; such as public inns, shops, sheds, &c.

* And discover not their ornaments.] As their clothes, jewels, and the furniture of their toilet; much less such parts of their bodies as ought not to be seen.

* Except what necessarily appeareth.] Some think their outward garments are here meant; and others, their hands and faces. It is generally held, however, that a free woman ought not to discover even those parts, unless to the persons after excepted, or on some unavoidable occasion, as their giving evidence in public, taking advice or medicines in case of sickness, &c.

* Let them throw their veils over their bosoms.] Taking care to cover their heads, necks, and breasts.

* Unless to their husbands.] For whose sake it is that they adorn themselves, and who alone have the privilege to see their whole body.

* Or their fathers, &c.] These near relations are also excepted, because they cannot avoid seeing them frequently, and there is no great danger to be apprehended from them. They are

or their women^a, or the captives which their right-hands shall possess^b, or unto such men as attend them, and have no need of women^c, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may thereby be discovered^d. And be ye all turned unto God, O true believers, that ye may be happy. Marry those who are single^e among you, and such as are honest of your men-servants, and your maid-servants: if they be poor, God will enrich them of his abundance;

therefore, to see what cannot well be concealed in so familiar an intercourse (1), but no other part of their body, particularly whatever is between the naval and the knees (2).

Uncles not being here particularly mentioned, it is a doubt whether they may be admitted to see their nieces. Some think they are included under the appellation of brothers: but others are of opinion that they are not comprised in this exception; and give this reason for it, viz. lest they should describe the persons of their nieces to their sons (3).

^a Or their women.] That is, such as are of the Mohammedan religion; it being reckoned by some unlawful, or, at least, indecent, for a woman, who is a true believer, to uncover herself before one who is an infidel, because she will hardly refrain describing her to the men: but others suppose all women in general are here excepted; for, in this particular, doctors differ (4).

^b Or the captives, &c.] Slaves of either sex are included in this exception, and, as some think, domestic servants who are not slaves; as those of a different nation. It is related, that Mohammed once made a present of a man slave to his daughter Fâtéma; and when he brought him to her, she had

on a garment which was so scanty, that she was obliged to leave either her head or her feet uncovered: and that the prophet, seeing her in great confusion on that account, told her, she need be under no concern, for that there was none present besides her father and her slave (5).

^c And have no need of women.] Or have no desire to enjoy them; such as decrepit old men, and deformed or silly persons, who follow people as hangers-on, for their spare victuals, being too despicable to raise either a woman's passion, or a man's jealousy. Whether eunuchs are comprehended under this general designation, is a question among the learned (6).

^d Let them not make a noise with their feet, &c.] By shaking the rings which the women in the east wear about their ancles, and are usually of gold or silver (7). The pride which the Jewish ladies of old took in making a tinkling with these ornaments of their feet, is (among other things of that nature) severely reprov'd by the prophet Isaiah (8).

^e Those who are single.] i. e. Those who are unmarried of either sex; whether they have been married before or not.

(1) Al BEIDAWI.

(4) Idem. JALLALO'DDIN. YAHYA.

(7) Idem.

(2) JALLALO'DDIN.

(5) Idem.

(8) Isaiah iii. 16, 18.

(3) Al BEIDAWI.

(6) Idem, JALLALO'DDIN,

for God is bounteous and wise. And let those who find not a match, keep themselves from fornication, until God shall enrich them of his abundance. And unto such of your slaves^f as desire a written instrument, allowing them to redeem themselves on paying a certain sum^g, write one, if ye know good in them^h, and give them of the riches of God, which he hath given youⁱ. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual advantage of this present life^k: but whoever shall compel them thereto, verily God will be gracious and merciful unto such women after their compulsion. And now have we revealed unto you evident signs, and a history like unto some of the histories of those who have gone before you^l, and an admonition unto the pious. God is the light of heaven and earth: the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the west^m: it wanteth little but that the

^f Your slaves.] Of either sex.

^g A written instrument, &c.] Whereby the master obliges himself to set his slave at liberty, on receiving a certain sum of money, which the slave undertakes to pay.

^h If ye know good in them.] That is, If ye have found them faithful, and have reason to believe they will perform their engagement.

ⁱ Give them of the riches which God hath given you.] Either by bestowing something on them of your own substance, or by abating them a part of their ransom. Some suppose these words are directed, not to the masters only, but to all Moslems in general; recommending it to them to assist those who have obtained their freedom, and paid their ransom, either out of their own flock, or by admitting them to have a share in the public alms (1).

^k Compel not your maid-servants to prostitute themselves, &c.] It seems Abda'llah Ebn Obba had six women slaves, on whom he laid a certain tax, which he obliged them to earn by the prostitution of their bodies: and one of them made her complaint to Mohammed, which occasioned the revelation of this passage (2).

^l A history like unto some of the histories of those who have gone before you.] i. e. The story of the false accusation of Ayselha, which resembles those of Joseph and the Virgin Mary (3).

^m Neither of the east, nor of the west.] But of a more excellent kind. Some think the meaning to be, that the tree grows neither in the eastern nor the western parts, but in the midst of the world, namely, in Syria, where the best olives grow (4).

(1) Al BIDA'WI.

(4) Idem.

(2) Idem, JALLALO'DDIN.

(3) Idem.

oil thereof would give light, although no fire touched it. This is light added unto lightⁿ: God will direct unto his light whom he pleaseth. God propoundeth parables unto men; for God knoweth all things. In the houses which God hath permitted to be raised^o, and that his name be commemorated therein, men celebrate his praise in the same morning and evening, whom neither merchandising, nor selling, diverteth from the remembering of God, and the observance of prayer, and the giving of alms; fearing the day whereon mens' hearts and eyes shall be troubled; that God may recompense them according to the utmost merit of what they shall have wrought, and may add unto them of his abundance a more excellent reward; for God bestoweth on whom he pleaseth without measure. But as to the unbelievers, their works are like the vapour in a plain^p, which the thirsty traveller thinketh to be water, until when he cometh thereto, he findeth it to be nothing; but he findeth God with him^q, and he will fully pay

ⁿ This is light added unto light.] Or a light whose brightness is doubly increased by the circumstances above-mentioned.

The commentators explain this allegory, and every particular of it, with great subtilty; interpreting the light here described, to be the light revealed in the Korân, or God's enlightening grace in the heart of man; and in divers other manners.

^o In the houses, &c.] The connection of these words is not very obvious. Some suppose they ought to be joined with the preceding words, Like a niche, or, It is lighted, in the houses, &c. and that the comparison is more strong and just, by being made to the lamps in mosques, which are larger than those in private houses. Some think they are rather to be connected with the following words, Men praise, &c. And others are of opinion, they are an im-

perfect beginning of a sentence, and that the words, Praise ye God, or the like, are to be understood. However, the houses here intended, are those set apart for divine worship; or particularly the three principal temples of Mecca, Medina, and Jerusalem (1).

^p The vapour in a plain.] The Arabic word *Serâb* signifies that false appearance which, in the eastern countries, is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun-beams. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward, (for it always appears at the same distance,) or quite vanishing (2).

^q He findeth God with him.] That is, He will not escape the notice or vengeance of God.

(1) Al BEIDAWI.

(2) V. Q. CURT. de rebus Alex. lib. 7. & GOL. in Alfrag. p. 111. & in Adag. Arab. ad calcem Gram. Erp. p. 93.

him his account; and GOD is swift in taking an account: or as the darknes in a deep sea, covered by waves riding on waves, above which are clouds, being additions of darknes one over the other; when one stretcheth forth his hand, he is far from seeing it. And unto whomsoever GOD shall not grant his light, he shall enjoy no light at all. Dost thou not perceive that all creatures both in heaven and earth praise GOD; and the birds also, extending their wings? Every one knoweth his prayer, and his praise: and GOD knoweth that which they do. Unto GOD belongeth the kingdom of heaven and earth; and unto GOD shall be the return at the last day. Dost thou not see that GOD gently driveth forward the clouds, and gathereth them together, and then layeth them on heaps? Thou also seest the rain, which falleth from the midst thereof; and GOD sendeth down from heaven as it were mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lightning wanteth but little of taking away the sight. GOD shifteth the night, and the day; verily herein is an instruction unto those who have sight. And GOD hath created every animal of water^r; one of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four feet: GOD createth that which he pleaseth; for GOD is almighty. Now have we sent down evident signs: and GOD directeth whom he pleaseth into the right way. The hypocrites say, We believe in GOD, and on his apostle; and we obey them: yet a part of them turneth back, after this; but these are not really believers. And when they are summoned be-

^r Of water.] This assertion, which has already occurred in another place, (1) being not true in strictness, the commentators suppose, that by water is meant seed; or else that water is

mentioned only as the chief cause of the growth of animals, and a considerable and necessary constituent part of their bodies.

fore God and his apostle, that he may judge between them; behold, a part of them retire: but if the right had been on their side, they would have come and submitted themselves unto him. Is there an infirmity in their hearts? Do they doubt? Or do they fear lest God and his apostle act unjustly towards them? But themselves are the unjust doers*. The saying of the true believers, when they are summoned before God and his apostle, that he may judge between them, is no other than that they say, We have heard, and do obey: and these are they who shall prosper. Whoever shall obey God and his apostle, and shall fear God, and shall be devout towards him; these shall enjoy great felicity. They swear by God, with a most solemn oath, that if thou commandest them, they will go forth from their houses and possessions. Say, Swear not to a falsehood: obedience is more requisite: and God is well acquainted with that which ye do. Say, Obey God, and obey the apostle: but if ye turn back, verily it is expected of him that he perform his duty, and of you that ye perform your duty; and if ye obey him, ye shall be directed: but the duty of our apostle is only public preaching. God promiseth unto such of you as believe, and do good works, that he will cause them to succeed the unbelievers in the earth, as he caused those who were before you to succeed the infidels of their time†, and that he will establish for them their religion which pleaseth them, and will change their fear into security. They shall worship me; and shall not associate any other with me. But whoever shall disbelieve after this, they will be the

* The hypocrites say, We believe in God and his apostles, &c.] This passage was occasioned by Bahir the hypocrite, who having a controversy with a Jew, appealed to Caab Ebn al Ashraf, whereas the Jew appealed to Mohammed (1); or, as others tell us, by Mogheira Ebn Wayel, who re-

fused to submit a dispute he had with Ali to the prophet's decision (2).

† As he caused those who were before you, to succeed the infidels of their time.] i. e. As he caused the Israelites to dispossess the Canaanites, &c.

(1) See chap. iv. p. 106. not. f

(2) Al BRIDAWI.

wicked doers. Observe prayer, and give alms, and obey the apostle; that ye may obtain mercy. Think not that the unbelievers shall frustrate the designs of GOD on earth: and their abode hereafter shall be hell-fire; a miserable journey shall it be thither! O true believers, let your slaves, and those among you who shall not have attained the age of puberty, ask leave of you, before they come into your presence, three times in the day^u, namely, before the morning prayer^w, and when ye lay aside your garments at noon^x, and after the evening prayer^y. These are the three times for you to be private: it shall be no crime in you, or in them, if they go into you without asking permission after these times, while ye are in frequent attendance, the one of you on the other. Thus GOD declareth his signs unto you; for GOD is knowing and wise. And when your children attain the age of puberty, let them ask leave to come into your presence at all times, in the same manner as those who have attained that age before them, ask leave. Thus GOD declareth his signs unto you; and GOD is knowing and wise. As to such women as are past child-bearing, who hope not to marry again, because of their advanced age; it shall be no crime in them, if they lay

^u Let your slaves, and those who shall not have attained the age of puberty, ask leave before they come into your presence, &c.] Because there are certain times when it is not convenient, even for a domestic, or a child, to come in to one without notice. It is said this passage was revealed on account of Alma Bint Morthed, whose servant entered suddenly upon her at an improper time: but others say, it was occasioned by Modraj Ebn Amru, then a boy, who being sent by Mohammed to call Omar to him, went directly into the room where he was, without giving notice, and found him taking his noon's nap, and in no very decent posture; at which Omar was so ruffled, that he wished GOD

would forbid even their fathers, and children, to come in to them abruptly, at such times (1).

^w Before the morning prayer.] Which is the time of people's rising from their beds, and dressing themselves for the day.

^x When ye lay aside your garments at noon.] That is, when ye take off your upper garments to sleep at noon; which is a common custom in the east, and all warm countries.

^y And after evening prayer.] When ye undress yourselves to prepare for bed. Al Beidâwi adds a fourth season, when permission to enter must be asked, viz. at night: but this follows of course.

afide their outer garments, not shewing their ornaments^z; but if they abstain from this, it will be better for them. GOD both heareth and knoweth. It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye eat in your houses^a, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, or the houses of your aunts on the mother's side, or in those houses the keys whereof ye have in your possession, or in the house of your friend. It shall not be any crime in you whether ye eat together, or separately^b. And when ye enter any houses, salute one another^c on the part of GOD, with a blessed and a welcome salutation. Thus GOD declareth his signs unto you, that ye may understand. Verily they only are true believers, who believe in GOD and his apostle,

^z See before, p. 193.

^a That ye eat in your houses, i. e. Where your wives or families are; or in the houses of your sons, which may be looked on as your own.

This passage was designed to remove some scruples or superstitions of the Arabs in Mohammed's time; some of whom thought their eating with maimed or sick people defiled them. Others imagined they ought not to eat in the house of another, though ever so nearly related to them, or though they were intrusted with the key and care of the house in the master's absence, and might therefore conclude it would be no offence; and others declined eating with their friends, though invited, lest they should be burdensome (1). The whole passage seems to be no more than a declaration that the things scrupled, were perfectly innocent: however, the commentators say it is now abrogated,

and that it related only to the old Arabs, in the infancy of Mohammedism.

^b It shall be no crime, whether ye eat together or separate.] As the tribe of Leuth thought it unlawful for a man to eat alone; and some of the Ansars, if they had a guest with them, never ate but in his company; so there were others who refused to eat with any, out of a superstitious caution, lest they should be defiled, or out of a hoggish greediness (2).

^c Salute one another.] Literally, yourselves; that is, according to al Beidawi, the people of the house, to whom ye are united by the ties of blood, and by the common bond of religion. And if there be nobody in the house, says Jallalo'ddin, salute yourselves, and say, Peace on us, and on the righteous servants of GOD: for the angels will return your salutation.

(1) Idem, JALLALO'DDIN.

(2) Idem.

and when they are assembled with him on any affair^d, depart not until they have obtained leave of him. Verily they who ask leave of thee, are those who believe in God and his apostle. When therefore they ask leave of thee to depart, on account of any business of their own, grant leave unto such of them as thou shalt think fit, and ask pardon for them of God^e; for God is gracious and merciful. Let not the calling of the apostle be esteemed among you, as your calling the one to the other^f. God knoweth such of you as privately withdraw themselves from the assembly, taking shelter behind one another. But let those who withstand his command, take heed, lest some calamity befall them in this world, or a grievous punishment be inflicted on them in the life to come. Doth not whatever is in heaven and on earth belong unto God? He well knoweth what ye are about: and on a certain day they shall be assembled before him; and he shall declare unto them that which they have done; for God knoweth all things.

^d On any affair.] As at public prayers, or a solemn feast, or at council, or on a military expedition.

^e Ask pardon for them of God.] Because such departure, though with leave, and on a reasonable excuse, is a kind of failure in the exact performance of their duty; seeing they prefer their temporal affairs to the advancement of the true religion (1).

^f Let not the calling of the apostle of God be esteemed among you as your calling the one to the other.] These words are variously interpreted: for their meaning may be, either, Make not light of the apostle's summons, as ye would of another per-

son's of equal condition with yourselves, by not obeying it, or by departing out of, or coming into, his presence without leave first obtained; or, Think not that when the apostle calls upon God in prayer, it is with him, as with you, when ye prefer a petition to a superior, who sometimes grants, but as often denies your suit; or, Call not to the apostle as ye do to one another, that is, by name, or familiarly and with a loud voice; but make use of some honourable compellation, as, O apostle of God, or, O prophet of God; and speak in an humble modest manner (2).

(1) Al BEIDAWI.

(2) Idem, JALLALO'DDIN.

CHAP. XXV.

Intituled, AL FORKAN; revealed at MECCA.

In the name of the most merciful GOD.

BLESSED be he who hath revealed the FORKAN^s unto his servant, that he may be a preacher unto all creatures: unto whom belongeth the kingdom of heaven and of earth: who hath begotten no issue; and hath no partner in his kingdom: who hath created all things; and disposed the same according to his determinate will. Yet have they taken other gods besides him, which have created nothing, but are themselves created^h; and are able neither to avert evil from, nor to procure good unto themselves; and have not the power of death, or of life, or of raising the dead. And the unbelievers say, This KORAN is no other than a forgery which he hath contrived: and other people have assisted him thereinⁱ: but they utter an unjust thing, and a falsehood. They also say, These are fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and evening. Say, He hath revealed it, who knoweth the secrets in heaven and earth: verily he is gracious and merciful. And they say, What kind of apostle is this? He eateth food, and walketh in the streets^k,

^s The Forkân.] Which is one of the names of the Korân. See the Prelim. Dis. Sect. III. p. 75.

^h But are themselves created.] Being either the heavenly bodies, or idols, the works of mens' hands.

ⁱ See chap. xvi. p. 89. It is supposed the Jews are particularly intended in this place; because they used to repeat passages of ancient history to Mohammed, on which he used to discourse, and make observations (1).

^k He eateth food, and walketh in the streets.] Being subject to the same wants and infirmities of nature, and obliged to submit to the same low means of supporting himself and his family with ourselves. The Meccans were acquainted with Mohammed, and with his circumstances and way of life, too well to change their old familiarity into the reverence due to the messenger of God; for a prophet hath no honour in his own country.

as we do: unless an angel be sent down unto him, and become a fellow-preacher with him; or unless a treasure be cast down unto him; or he have a garden, of the fruit whereof he may eat; we will not believe. The ungodly also say, Ye follow no other than a man who is distracted. Behold, what they liken thee unto. But they are deceived; neither can they find a just occasion to reproach thee. Blessed be he, who, if he pleaseth, will make for thee a better provision than this which they speak of; namely, gardens through which rivers flow: and he will provide thee palaces. But they reject the belief of the hour of judgment as a falsehood: and we have prepared for him, who shall reject the belief of that hour, burning fire; when it shall see them from a distant place, they shall hear it furiously raging and roaring. And when they shall be cast bound together into a strait place thereof, they shall there call for death: but it shall be answered them, Call not this day for one death, but call for many deaths. Say, Is this better, or a garden of eternal duration, which is promised unto the pious? It shall be given unto them for a reward, and a retreat: therein shall they have whatever they please; continuing in the same for ever. This is a promise to be demanded at the hands of thy LORD. On a certain day he shall assemble them, and whatever they worship, besides God; and shall say unto the worshipped, Did ye seduce these my servants; or did they wander of themselves from the right way? They shall answer, God forbid! It was not fitting for us, that we should take any protectors besides thee: but thou didst permit them and their fathers to enjoy abundance; so that they forgot thy admonition, and became lost people. And GOD shall say unto their worshippers, Now have these convinced you of falsehood, in that which ye say: they can neither avert your punishment, nor give you any assistance. And whoever of you shall be guilty of injustice, him will we cause to taste a grievous torment. We have sent no messengers before

before thee, but they ate food, and walked through the streets: and we make some of you an occasion of trial unto others¹. Will ye persevere with patience? since your LORD regardeth your perseverance. *They XIX. who hope not to meet us at the resurrection, say, Unless the angels be sent down unto us, or we see our LORD himself, we will not believe. Verily they behave themselves arrogantly; and have transgressed with an enormous transgression. The day whereon they shall see the angels^m, there shall be no glad tidings on that day for the wicked; and they shall say, Be this removed far from us! and we will come unto the work which they shall have wrought, and we will make it as dust scattered abroad. On that day shall they who are destined to paradise be more happy in an abode, and have a preferable place of repose at noonⁿ. On that day the heaven shall be cloven in sunder by the clouds, and the angels shall be sent down, descending visibly therein^o. On that day the kingdom shall of right belong wholly unto the Merciful; and that day shall be grievous for the unbelievers. On that day, the unjust person^p shall bite

¹ We have made some of you an occasion of trial unto others.] Giving occasion of envy, repining, and malice; to the poor, mean, and sick, for example, when they compare their own condition with that of the rich, the noble, and those who are in health: and trying the people to whom prophets are sent, by those prophets (1).

^m The day whereon they shall see the angels.] viz. At their death, or at the resurrection.

ⁿ A preferable place of repose at noon.] For the business of the day of judgment will be over by that time; and the blessed will pass their noon in paradise, and the damned in hell (2).

^o The heavens shall be cloven in sunder, &c.] i. e. They shall part, and make way for the clouds which shall

descend with the angels, bearing the books wherein every man's actions are recorded.

^p The unjust person.] It is supposed by some that these words particularly relate to Okba Ebn Abi Moait, who used to be much in Mohammed's company, and having once invited him to an entertainment, the prophet refused to taste of his meat, unless he would profess Islām; which accordingly he did. Soon after, Okba meeting Obba Ebn Khalf, his intimate friend, and being reproached by him for changing his religion, assured him that he had not, but had only pronounced the profession of faith to engage Mohammed to eat with him, because he could not for shame let him go out of his house without eating.

bite his hands for anguish and despair, and shall say, O that I had taken the way of truth with the apostle ! Alas for me ! O that I had not taken such a one⁹ for my friend ! He seduced me from the admonition of GOD, after it had come unto me : for the devil is the betrayer of man. And the apostle shall say, O LORD, verily my people esteemed this KORAN to be a vain composition. In like manner did we ordain unto every prophet an enemy from among the wicked : but thy LORD is a sufficient director, and defender. The unbelievers say, Unless the KORAN is sent down unto him entire at once^{*}, we will not believe. But in this manner have we revealed it, that we might confirm thy heart thereby^{*}, and we have dictated it gradually, by distinct parcels. They shall not come unto thee with any strange question ; but we will bring thee the truth in answer, and a most excellent interpretation.

However, Obba protested that he would not be satisfied, unless he went to Mohammed, and set his foot on his neck, and spit in his face : which Okba, rather than break with his friend, performed in the public hall, where he found Mohammed sitting ; whereupon the prophet told him, that if ever he met him out of Mecca, he would cut off his head. And he was as good as his word ; for Okba, being afterwards taken prisoner at the battle of Bedr, had his head struck off by Ali, at Mohammed's command. As for Obba, he received a wound from the prophet's own hand, at the battle of Ohod, of which he died at his return to Mecca (1).

⁹ Such a one.] According to the preceding note, this was Obba Ebn Khalf.

^{*} Unless the Korân be revealed at once.] As were the Pentateuch, Psalms, and Gospel, according to the Moham-

medan notion ; whereas it was twenty-three years before the Korân was completely revealed (2).

^{*} That we might confirm thy heart.] Both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. For, say the commentators, the prophet's receiving the divine direction, from time to time, how to behave, and to speak in any emergency, and the frequent fits of the angel Gabriel, greatly encouraged and supported him under all his difficulties : and the revealing of the Korân by degrees, was a great, to him, a necessary help for his retaining and understanding it ; which would have been impossible for him to have done, with any exactness, had been revealed at once ; Mohammed's case being entirely different from that of Moses, David, and Jesus, who could all read and write, whereas he was perfectly illiterate (3).

(1) Al BEIDAWI.

V. GAGNIER, Vie de Mahom. vol. 1. p. 362.

(2) See the Prelim. Dis. Sect. III. p. 84, &c.

(3) Al BEIDAWI, &c.

They who shall be dragged on their faces into hell, shall be in the worse condition, and shall stray most widely from the way of salvation. We heretofore delivered unto MOSES the book of the law; and we appointed him AARON his brother for a counsellor. And we said unto them, Go ye to the people who charge our signs with falsehood. And we destroyed them with a signal destruction. And remember the people of NOAH, when they accused our apostles of imposture: we drowned them, and made them a sign unto mankind. And we have prepared for the unjust a painful torment. Remember also AD, and THAMUD, and those who dwelt at AL RASS'; and many other generations, within this period. Unto each of them did we propound examples for their admonition; and each of them did we destroy with an utter destruction. The KOREISH have passed frequently near the city which was rained on by a fatal rain^u: have they not seen where it once stood? Yet have they not dreaded the resurrection. When they see thee, they will receive thee only with scoffing,

* Those who dwelt at al Rafs.] The commentators are at a loss where to place al Rafs. According to one opinion, it was the name of a well (as the word signifies) near Midian, about which some idolaters having fixed their habitations, the prophet Shoab was sent to preach to them; but they not believing on him, the well fell in, and they and their houses were all swallowed up. Another supposes it to have been a town in Yamâna, where a remnant of the Thamudites settled, to whom a prophet was also sent; but they slaying him, were utterly destroyed. Another thinks it was a well near Antioch, where Habib al Najjâr (whose tomb is still to be seen there, being frequently visited by the Mohammedans) was martyred (1) And a fourth takes al Rafs to be a well in

Hadramant, by which dwelt some idolatrous Thamudites, whose prophet was Handha, or Khantala, (for I find the name written both ways.) Ebu Safwân (2). These people were first annoyed by certain monstrous birds, called Ankâ, which lodged in the mountain above them, and used to snatch away their children, when they wanted other prey: but this calamity was so far from humbling them, that on their prophet's calling down a judgment upon them, they killed him, and were all destroyed (3).

^u The city which was rained on by a fatal rain.] viz. Sodom; for the Koreish often passed by the place where it once stood, in the journeys they took to Syria for the sake of trade.

(1) ARU' I. F. Geog. V. Vit Saladini, p. 86. (2) See chap. xxii. p. 173. not ¹. (3) AL BEIDAWI; JALLALO'DDIN.

saying, Is this he whom God hath sent as his apostle? Verily he had almost drawn us aside from the worship of our gods; if we had not firmly persevered in our devotion towards them. But they shall know hereafter, when they shall see the punishment prepared for them, who hath strayed more widely from the right path. What thinkest thou? He who taketh his lust for his god; canst thou be his guardian^w? Dost thou imagine that the greater part of them hear or understand? They are no other than like the brute cattle; yea, they stray more widely from the true path. Dost thou not consider the works of thy LORD, how he stretcheth forth the shadow before sun-rise? If he had pleased, he would have made it immovable for ever. Then we cause the sun to rise, and to shew the same; and afterwards we contract it by an easy and gradual contraction. It is he who hath ordained the night to cover you as a garment; and sleep to give you rest; and hath ordained the day for waking. It is he who sendeth the winds driving abroad the pregnant clouds, as the forerunners of his mercy^x: and we send down pure water^y from heaven, that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers^z; and we distribute the same among them at various times, that they may consider; but the greater part of men refuse to consider, only out of ingratitude^a. If we had pleased, we had sent a

^w Canst thou be his guardian?] i. e. Dost thou expect to reclaim such a one from idolatry and infidelity?

^x See chap. vii. p. 195. There is the same various reading here, as is mentioned in the notes to that passage.

^y Pure water.] Properly, purifying water; which epithet may perhaps refer to the cleansing quality of that element, of so great use both on religious and on common occasions.

^z To cattle and to men in great numbers.] That is, To such as live in the dry deserts, and are obliged to drink rain-water; which the inhabitants of towns, and places well watered, have no occasion to do.

^a Out of ingratitude.] Or, out of infidelity: for the old Arabs used to think themselves indebted for their rains, not to God, but to the influence of some particular stars (1).

(1) See the Prelim. Dis. Sect. I. p. 41.

preacher unto every city^b: wherefore do not thou obey the unbelievers; but oppose them herewith, with a strong opposition. It is he who hath let loose the two seas; this fresh and sweet, and that salt and bitter: and hath placed between them a bar^c, and a bound which cannot be passed. It is he who hath created man of water^d; and hath made him to bear the double relation of consanguinity and affinity; for thy LORD is powerful. They worship, besides GOD, that which can neither profit them nor hurt them: and the unbeliever is an assistant of the devil against his LORD^e. We have sent thee to be no other than a bearer of good tidings, and a denouncer of threats. Say, I ask not of you any reward for this my preaching: besides the conversion of him who shall desire to take the way unto his LORD^f. And do thou trust in him who liveth, and dieth not; and celebrate his praise: (he is sufficiently acquainted with the faults of his servants:) who hath created the heavens and the earth, and whatever is between them, in six days: and then ascended his throne; the Merciful. Ask now the knowing concerning him. When it is said unto the unbelievers, Adore the Merciful; they reply, And who is the Merciful^g? Shall we adore that which thou commandest us? And this precept

^b We had sent a preacher unto every city.] And had not given thee, O Mohammed, the honour and trouble of being a preacher to the whole world in general.

^c A bar.] to keep them asunder, and prevent their mixing with each other. The original word is Barzakh; which has been already explained (1).

^d Of water.] With which Adam's primitive clay was mixed; or of seed. See chap. xxiv. p. 169. not.^e

^e An assistant of the devil against his LORD.] Joining with him in his rebellion and infidelity. Some think Abu Jahl is particularly struck at in

this passage. The words may also be translated, The unbeliever is contemptible in the sight of his LORD.

^f Besides the conversion of him who shall take the way unto his LORD.] Seeking to draw near unto him, by embracing the religion taught by me his apostle; which is the best return I expect from you for my labours (2). The passage, however, is capable of another meaning, viz. That Mohammed desires none to give, but him who shall contribute freely, and voluntarily, towards the advancement of God's true religion.

^g See chap. xvii. p. 111.

(1) See chap. xxiii. p. 185. not.^g

(2) AL BEIDAWI.

causeth them to fly the faster from the faith. Blessed be he who hath placed the twelve signs in the heavens; and hath placed therein a lamp ^b by day, and the moon which shineth by night! It is he who hath ordained the night and the day to succeed each other, for the observation of him who will consider, or desireth to shew his gratitude. The servants of the Merciful, are those who walk meekly on the earth; and when the ignorant speak unto them, answer, Peace': and who pass the night adoring their LORD, and standing up to pray unto him; and who say, O LORD, avert from us the torment of hell, for the torment thereof is perpetual; verily the same is a miserable abode, and a wretched station: and who, when they bestow, are neither profuse, nor niggardly, but observe a just medium between these ^k; and who invoke not another god together with the true God; neither slay the soul, which God hath forbidden to be slain, unless for a just cause: and who are not guilty of fornication. But he who shall do this, shall meet the reward of his wickedness: his punishment shall be doubled unto him on the day of resurrection; and he shall remain therein, covered with ignominy, for ever: except him who shall repent, and believe, and shall work a righteous work; unto them will God change their former evils into good ^l; for God is ready to forgive, and merciful. And whoever repenteth, and doth that which is right; verily he turneth unto God with an acceptable conversion. And they who do not bear false witness; and when they pass by vain discourse, pass by the same with decency: and who, when they are admonished by the signs of their LORD, fall not down as

^b A lamp] i. e. The sun.

^l Peace.] This is intended here not as a salutation, but as a waving all farther discourse and communication with the idolaters.

^k See chap. xvii. p. 100.

^l God will change their former evils into good.] Blotting out their former rebellion, on their repentance, and confirming and increasing their faith and obedience (1).

if they were deaf and blind, but stand up, and are attentive thereto: and who say, O LORD, grant us of our wives and our offspring such as may be the satisfaction of our eyes; and make us patterns unto those who fear thee. These shall be rewarded with the highest apartments in paradise, because they have persevered with constancy; and they shall meet therein with greeting and salutation; they shall remain in the same for ever: it shall be an excellent abode, and a delightful station. Say, My LORD is not solicitous on your account, if ye do not invoke him: ye have already charged his apostle with imposture; but hereafter shall there be a lasting punishment inflicted on you.

C H A P. XXVI.

Intituled, The Poets^m; revealed at MECCA^a.

In the name of the most merciful GOD.

T S. M.^o These are the signs of the perspicuous book. Peradventure thou afflictest thyself unto death, lest the MECCANS become not true believers. If we pleased, we could send down unto them a convincing sign from heaven, unto which their necks would humbly submit. But there cometh unto them no admonition from the Merciful, being newly revealed as occasions require, but they turn aside from the same; and they have charged it with falsehood; but a message shall come unto them, which they shall not laugh to scorn. Do they not behold the earth, how many vegetables we cause to spring up therein, of every noble species? Verily herein is a

^m The chapter bears this inscription, because at the conclusion of it, the Arabian poets are severely censured.

^a The five last verses, beginning

at these words, And those who err follow the poets, &c. some take to have been revealed at Medina.

^o See the Prelim. Dis. Sect. III. p. 78, &c.

sign: but the greater part of them do not believe. Verily thy LORD is the mighty, the merciful GOD. Remember when thy LORD called MOSES, saying, Go to the unjust people, the people of PHARAOH: will they not dread me? MOSES answered, O LORD, verily I fear lest they accuse me of falsehood, and lest my breast become straitened, and my tongue be not ready in speaking^p: send therefore unto AARON, to be my assistant. Also they have a crime to object against me^q; and I fear they will put me to death. GOD said, They shall by no means put thee to death: wherefore go ye with our signs; for we will be with you, and will hear what passes between you and them. Go ye therefore unto PHARAOH, and say, Verily we are the apostle^r of the LORD of all creatures: Send away with us the children of ISRAEL. And when they had delivered their message, PHARAOH answered, Have we not brought thee up among us, when a child; and hast thou not dwelt among us for several years of thy life^s? Yet hast thou done thy deed which thou hast done: and thou art an ungrateful person. MOSES replied, I did it indeed, and I was one of those who erred^t; wherefore I fled from you, because I feared you: but my LORD hath bestowed on me wisdom, and hath appointed me one of his apostles. And this is the favour which thou hast bestowed on me, that thou hast enslaved the children of ISRAEL. PHARAOH said, And who is the LORD of all creatures? MOSES answered, The LORD of heaven and earth, and of whatever is between them: if ye are men

^p See chap. xx. p. 240.

^q A crime.] Viz. The having killed an Egyptian (1).

^r The apostle.] The word is in the singular number in the original, for which the commentators give several reasons.

^s For several years.] It is said that Moses dwelt among the Egyptians thirty years, and then went to

Midian, where he staid ten years; after which he returned to Egypt, and spent thirty years in endeavouring to convert them; and that he lived after the drowning of Pharaoh fifty years (2).

^t I was one of those who erred.] Having killed the Egyptian undesignedly.

(1) See chap. xxviii.

(2) Al BEIDAWI,

of sagacity. PHARAOH said unto those who were about him, Do ye not hear? MOSES said, Your LORD, and the LORD of your forefathers. PHARAOH said unto those who were present, Your apostle, who is sent unto you, is certainly distracted^u. MOSES said, The LORD of the east, and of the west, and of whatever is between them; if ye are men of understanding. PHARAOH said unto him, Verily if thou take any god besides me^w, I will make thee one of those who are imprisoned^x. MOSES answered, What, although I come unto you with a convincing miracle? PHARAOH replied, Produce it therefore, if thou speakest truth. And he cast down his rod, and behold, it became a visible serpent: and he drew forth his hand out of his bosom; and behold it appeared white unto the spectators. PHARAOH said unto the princes who were about him, Verily this man is a skilful magician: he seeketh to dispossess you of your land by his sorcery; what therefore do ye direct? They answered, Delay him, and his brother, by good words for a time; and send through the cities men to assemble and bring unto thee every skilful magician. So the magicians were assembled at an appointed time, on a solemn day. And it was said unto the people, Are ye assembled together? Perhaps we may follow the magicians, if they do get

^u Your apostle is distracted.] Pharaoh, it seems, thought Moses had given but wild answers to his question; for he wanted to know the person and true nature of the GOD whose messenger Moses pretended to be; whereas he spoke of his works only. And because this answer gave so little satisfaction to the king, he is therefore supposed by some to have been a Dahrite, or one who believed the eternity of the world (1).

^w If thou take any god besides me.] From this and a parallel expression in

the 28th chapter, it is inferred, that Pharaoh claimed the worship of his subjects, as due to his supreme power.

^x I will make thee one of those who are imprisoned.] These words, says al Beidawi, were a more terrible menace than if he had said, I will imprison thee; and gave Moses to understand, that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died.

the victory. And when the magicians were come, they said unto PHARAOH, Shall we certainly receive a reward, if we do get the victory? He answered, Yea; and ye shall surely be of those who approach my person. MOSES said unto them, Cast down what ye are about to cast down. Wherefore they cast down their ropes and their rods, and said, By the might of PHARAOH, verily we shall be the conquerors. And MOSES cast down his rod, and behold, it swallowed up that which they had caused falsely to appear changed into serpents. Whereupon the magicians prostrated themselves, worshipping, and said, We believe in the LORD of all creatures, the LORD of MOSES and of AARON. PHARAOH said unto them, Have ye believed on him, before I have given you permission? Verily he is your chief, who hath taught you magic¹: but hereafter ye shall surely know my power. I will cut off your hands and your feet, on the opposite sides, and I will crucify you all. They answered, It will be no harm unto us: for we shall return unto our LORD. We hope that our LORD will forgive us our sins, since we are the first who have believed². And we spake by revelation unto MOSES, saying, March forth with my servants by night; for ye will be pursued. And PHARAOH sent officers through the cities to assemble forces, saying, Verily these are a small company; and they are enraged against us: but we are a multitude well provided. So we caused them to quit their gardens, and fountains, and treasures, and fair dwellings: thus did we do; and we made the children of ISRAEL to inherit the same³. And they pursued them at

¹ Who hath taught you magic] But has reserved the most efficacious secrets to himself (1).

² See chap. vii. p. 204, &c.

³ We made the children of Israel to inherit the same.] Hence some suppose the Israelites, after the destruction

of Pharaoh and his host, returned to Egypt, and possessed themselves of the riches of that country (2). But others are of opinion, that the meaning is no more than that GOD gave them the like possessions and dwellings in another country (3).

(1) AL BĒIDAWI. See chap. vii. p. 209.

(2) JALLALO'DDIN, YAHYA.

(3) AL ZAMAKH.

sun-rise. And when the two armies were come in sight of each other, the companions of MOSES said, We shall surely be overtaken. MOSES answered, By no means: for my LORD is with me, who will surely direct me. And we commanded MOSES, by revelation, saying, Smite the sea with thy rod. And when he had smitten it, it became divided into twelve parts, between which were as many paths, and every part was like a vast mountain. And we drew thither the others; and we delivered MOSES and all those who were with him: then we drowned the others. Verily herein was a sign; but the greater part of them did not believe. Verily thy LORD is the mighty, and the merciful. And rehearse unto them the story of ABRAHAM: when he said unto his father, and his people, What do ye worship? They answered, We worship idols; and we constantly serve them all the day long. ABRAHAM said, Do they hear you, when ye invoke them? Or do they either profit you, or hurt you? They answered, But we found our fathers do the same. He said, What think ye? The gods which ye worship, and your forefathers worshipped, are my enemies: except only the LORD of all creatures, who hath created me, and directeth me; and who giveth me to eat, and to drink; and when I am sick, healeth me; and who will cause me to die, and will afterwards restore me to life; and who, I hope, will forgive my sins on the day of judgment. O LORD, grant me wisdom; and join me with the righteous: and grant that I may be spoken of with honour^b among the latest posterity; and make me an heir of the garden of delight: and forgive my father, for that he hath been one of those who go astray^c. And cover

^b Grant that I may be spoken of with honour.] Literally, Grant me a tongue of truth; that is, a high encomium. The same expression is used in chap. xix. p. 133, not.^u

^c And forgive my father, &c.] By disposing of his father's estate, and the receiving of the true faith. Some

suppose Abraham pronounced this prayer after his father's death, thinking that possibly he might have been inwardly a true believer, but have concealed his conversion for fear of Nimrod, and before he was forbidden to pray for him (1).

(1) See chap. ix. p. 262. and chap. xiv. p. 67, 68.

me not with shame on the day of resurrection; on the day in which neither riches nor children shall avail, unless unto him who shall come unto GOD with a sincere heart: when paradise shall be brought near to the view of the pious, and hell shall appear plainly to those who shall have erred; and it shall be said unto them, Where are your deities which ye served besides GOD? will they deliver you from punishment, or will they deliver themselves? And they shall be cast into the same, both they^d, and those who have been seduced to their worship; and all the host of F.B.LIS. The seduced shall dispute therein with their false gods, saying, By GOD, we were in a manifest error, when we equalled you with the LORD of all creatures: and none seduced us but the wicked. We have now no intercessors, nor any friend who careth for us. If we were allowed to return once more into the world, we would certainly become true believers. Verily herein was a sign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. The people of NOAH accused GOD's messengers of imposture: when their brother NOAH said unto them, Will ye not fear GOD? Verily I am a faithful messenger unto you: wherefore fear GOD, and obey me. I ask no reward of you for my preaching unto you; I expect my reward from no other than the LORD of all creatures: wherefore fear GOD, and obey me. They answered, Shall we believe on thee, when only the most abject persons have followed thee? NOAH said, I have no knowledge of that which they did^e; it appertaineth unto my LORD alone to bring them to account, if ye understand; wherefore I will not drive away the believers^f: I am no more than a public preacher. They replied, Assuredly, unless thou desist, O NOAH, thou shalt be stoned. He

^d See chap. xxi. p. 164.

^e I have no knowledge of that which they did.] i. e. Whether they have embraced the faith which I have

preached, out of the sincerity of their hearts, or in prospect of some worldly advantage.

^f See chap. xi. p. 19.

said.

said, O LORD, verily my people take me for a liar : wherefore judge publicly between me and them ; and deliver me and the true believers who are with me. Wherefore we delivered him, and those who were with him, in the ark filled with men and animals ; and afterwards we drowned the rest. Verily herein was a sign : but the greater part of them believed not. Thy LORD is the mighty, the merciful. The tribe of AD charged GOD's messengers with falsehood : when their brother HUD said unto them, Will ye not fear GOD ? Verily I am a faithful messenger unto you : wherefore fear God, and obey me. I demand not of you any reward for my preaching unto you : I expect my reward from no other than the LORD of all creatures. Do ye build a land-mark on every high place, to divert yourselves ? And do ye erect magnificent works, hoping that ye may continue in their possession for ever ? And when ye exercise your power, do ye exercise it with cruelty and rigour^b ? Fear God, by leaving these things ; and obey me. And fear him who hath bestowed on you that which ye know : he hath bestowed on you cattle, and children, and gardens, and springs of water. Verily I fear for you the punishment of a grievous day. They answered, It is equal unto us whether thou admonish us, or dost not admonish us : this which thou preacheest is only a device of the ancients : neither shall we be punished for what we have done. And they accused him of imposture : wherefore we destroyed them. Verily herein was a sign : but the greater part of them believed not. Thy LORD is the mighty, the merciful. The tribe of THAMUD also charged the messengers of GOD with falsehood. When their brother SALEH said unto

^a Do ye build a land-mark on every high place, to divert yourselves ?] Or to mock the passengers ; who direct themselves in their journeys by the stars, and have no need of such buildings (1) ?

^b Do ye exercise it with cruelty and rigour ?] Putting to death, and inflicting other corporeal punishments without mercy, and rather for the satisfaction of your passion, than the amendment of the sufferer (2).

(1) AL BEIDAWI.

(2) Idem.

them, Will ye not fear GOD? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I demand no reward of you for my preaching unto you; I expect my reward from no other than the LORD of all creatures. Shall ye be left for ever secure in the possession of the things which are here; among gardens, and fountains, and corn, and palm-trees, whose branches sheathe their flowers? And will ye continue to cut habitations for yourselves out of the mountains, behaving with insolence¹? Fear God, and obey me; and obey not the command of the transgressors, who act corruptly in the earth, and reform not the same. They answered, Verily thou art distracted; thou art no other than a man like unto us: Produce now some sign, if thou speakest truth. SALEH said, This she-camel shall be a sign unto you: she shall have her portion of water, and ye shall have your portion of water alternately, on a several day appointed for you^k; and do her no hurt, lest the punishment of a terrible day be inflicted on you. But they slew her; and were made to repent of their impiety: for the punishment which had been threatened overtook them. Verily herein was a sign: but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The people of LOT likewise accused GOD's messengers of imposture. When their brother LOT said unto them, Will ye not fear GOD? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I demand no reward of you for my preaching: I expect my reward from no other than the LORD of all creatures. Do ye approach unto the males among mankind, and leave your wives

¹ Behaving with insolence.] Or, as the original word may also be rendered, shewing art and ingenuity in your work.

^k She shall have her portion of water, and ye shall have your portion of water alternately, on a several day appointed for you.] That is, they

were to have the use of the water by turns, the camel drinking one day, and the Thamudites drawing the other day; for when this camel drank, she emptied the wells or brooks for that day. See chap. vii. p. 199. not. e.

which

which your LORD hath created for you? Surely ye are people who transgress. They answered, Unless thou desist, O LORD, thou shalt certainly be expelled our city. He said, Verily I am one of those who abhor your doings: O LORD, deliver me, and my family, from that which they act. Wherefore we delivered him, and all his family; except an old woman, his wife, who perished among those who remained behind: then we destroyed the rest; and we rained on them a shower of stones; and terrible was the shower which fell on those who had been warned in vain. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The inhabitants of the wood¹ also accused God's messengers of imposture. When SHOAB said unto them, Will ye not fear GOD? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I ask no reward of you for my preaching: I expect my reward from no other than the LORD of all creatures. Give just measure, and be not defrauders; and weigh with an equal balance; and diminish not unto men aught of their matters; neither commit violence in the earth, acting corruptly. And fear him who hath created you, and also the former generations. They answered, Certainly thou art distracted: thou art no more than a man, like unto us; and we do surely esteem thee to be a liar. Cause now a part of the heaven to fall upon us, if thou speakest truth. SHOAB said, My LORD best knoweth that which ye do. And they charged him with falsehood: wherefore the punishment of the day of the shadowing cloud^m overtook them;

¹ See chap. xv. p. 73. Shoab being not called the brother of these people, which would have preserved the conformity between this passage and the preceding, it has been thought they were not Midianites, but of another race: however, we find the prophet taxes them with the same crimes as he did those of Midian (1).

^m The shadowing cloud] GOD first plagued them with such intolerable heat for seven days, that all their waters were dried up; and then brought a cloud over them, under whose shade they ran, and were all destroyed by a hot wind and fire which proceeded from it (2).

(1) See chap. vii. p. 202.

(2) AL BRIDAWI.

and this was the punishment of a grievous day. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. This book is certainly a revelation from the LORD of all creatures, which the faithful spirit^a hath caused to descend upon thy heart, that thou mightest be a preacher to thy people, in the perspicuous Arabic tongue: and it is borne witness to in the scriptures of former ages. Was it not a sign unto them, that the wise men among the children of ISRAEL knew it? Had we revealed it unto any of the foreigners, and he had read the same unto them, yet they would not have believed therein. Thus have we caused obstinate infidelity to enter the hearts of the wicked: they shall not believe therein, until they see a painful punishment. It shall come suddenly upon them, and they shall not foresee it: and they shall say, Shall we be respited? Do they therefore desire our punishment to be hastened^b? What thinkest thou? If we suffer them to enjoy the advantage of this life for several years, and afterwards that with which they are threatened come upon them; what will that which they have enjoyed profit them? We have destroyed no city, but preachers were first sent unto it, to admonish the inhabitants thereof; neither did we treat them unjustly. The devils did not descend with the KORAN, as the infidels give out: it is not for their purpose, neither are they able to produce such a book; for they are far removed from hearing the discourse of the angels in heaven^c. Invoke no other god with the true GOD, lest thou become one of those who are doomed to punishment. And admonish thy more near relations^d. And behave thyself

^a The faithful spirit.] i. e. Gabriel; who is intrusted with the divine secrets and revelations.

^b Do they desire our punishment to be hastened?] The infidels were continually defying Mohammed to bring some signal and miraculous

destruction on them, as a shower of stones, &c.

^c See chap. xv. p. 70.

^d Preach to thy near relations.] The commentators suppose the same command to have been virtually contained in the seventy-fourth chapter,

self with meekness^r towards the true believers who follow thee: and if they be disobedient unto thee, say, Verily I am clear of that which ye do. And trust in the most mighty, the merciful GOD; who seeth thee when thou risest up, and thy behaviour among those who worship^a; for he both heareth and knoweth. Shall I declare unto you upon whom the devils descend? They descend upon every lying and wicked person^t: they learn what is heard^u; but the greater part of them are liars. And those who err follow the steps of the poets: dost thou not see that they rove as bereft of their senses through every valley;

chapter, which is prior to this in point of time (1). It is said that Mohammed, on receiving the passage before us, went up immediately to mount Safâ, and having called the several families to him, one by one, when they were all assembled, asked them, whether if he should tell them, that mountain would bring forth a smaller mountain, they would believe him; to which they answering in the affirmative, Verily, says he, I am a warner sent unto you, before a severe chastisement (2).

^r Behave thyself with meekness.] Literally, Lower thy wing.

^a Who seeth thee when thou risest up, and thy behaviour among those who worship.] i. e. Who seeth thee when thou risest up to watch and spend the night in religious exercises, and observeth thy anxious care for the Moslems exact performance of their duty. It is said that the night on which the precept of watching was abrogated, Mohammed went privately from one house to another, to see how his companions spent the time; and that he found them to intent in reading the Korân, and repeating their prayers, that their houses, by reason of the humming noise they made, seemed

to be so many nests of hornets (3). Some commentators, however, suppose that by the prophet's behaviour, in this place, are meant the various postures he used in praying at the head of his companions; as standing, bowing, prostration, and sitting (4).

^t The devils descend upon every lying and wicked person.] The prophet having vindicated himself from the charge of having communication with the devils, by the opposition between his doctrine and their designs, and their inability to compose so consistent a book as the Korân, proceeds to shew, that the persons most likely to hold a correspondence with those evil spirits, were liars and slanderers; that is, his enemies and opposers.

^u They learn what is heard.] i. e. They are taught by the secret inspiration of the devils, and receive their idle and inconsistent suggestions for truth. It being uncertain whether the slanderers or the devils be the nominative case to the verb, the words may also be rendered, They impart what they hear; that is, The devils acquaint their correspondents on earth with such incoherent scraps of the angels' discourse as they can hear by stealth (5).

(1) See the notes thereon, and the Prelim. Dis. Sect. II. p. 57. (2) Al BIDDAWI. (3) Idem. (4) Idem, JALLALO'DDIN. (5) Idem.

and that they say that which they do not *? except those who believe, and do good works, and remember God frequently; and who defend themselves, after they have been unjustly treated*. And they who act unjustly, shall know hereafter, with what treatment they shall be treated.

* They rove as bereft of their senses through every valley, &c.] Their compositions being as wild as the actions of a distracted man: for most of the ancient poetry was full of vain imaginations: as fabulous stories and descriptions, love-verses, flattery, excessive commendations of their patrons, and as excessive reproaches of their enemies, incitements to vicious actions, vain-glorious vauntings, and the like (1).

* Except those who believe, &c.] That is, Such poets as had embraced Mohammedism; whose works, free from the prophaneness of the former, run chiefly on the praises of God, and the establishing his unity, and contain exhortations to obedience, and

other religious and moral virtues; without any satirical invectives, unless against such as have given just provocations, by having first attacked them, or some others of the true believers, with the same weapons. In this last case Mohammed saw it was necessary for him to borrow assistance from the poets of his party, to defend himself and religion from the insults and ridicule of the others: for which purpose he employed the pens of Labid Ebn Rabia (2), Abdallah Ebn Rawaha, Hassan Ebn Thabet, and the two Caabs. It is related that Mohammed once said to Caab Ebn Malec, Ply them with satires; for, by him in whose hand my soul is, they wound more deeply than arrows (3).

(1) Al BEIDAWI, JALLAL'ODDIN. Sect. III. p. 80. (3) Al BEIDAWI.

(2) See the Prelim. Dis.

CH A P. XXVII.

Intituled, The Ant^y; revealed at MECCA.

In the name of the most merciful God.

TS. These are the signs of the KORAN, and of the perspicuous book: a direction, and good tidings unto the true believers; who regularly perform their prayer, and give alms, and firmly believe in the life to come. As to those who believe not in the life to come, we have prepared their

* In this chapter is related, among other strange things, an odd story of

the ant, which has therefore been pitched on for the title.

works for them'; and they shall be struck with astonishment at their disappointment, when they shall be raised again: These are they whom an evil punishment awaiteth in this life; and in that which is to come they shall be the greatest losers. Thou hast certainly received the KORAN from the presence of a wise, a knowing GOD. Remember when MOSES said unto his family, Verily I perceive fire: I will bring you tidings thereof, or I will bring you a lighted brand, that ye may be warmed^a. And when he was come near unto it, a voice cried unto him, saying, Blessed be he who is in the fire, and whoever is about it^b; and praise be unto GOD, the LORD of all creatures! O MOSES, verily I am GOD, the mighty, the wise: Cast down now thy rod. And when he saw it, that it moved, as though it had been a serpent, he retreated and fled, and returned not. And GOD said, O MOSES, fear not; for my messengers are not disturbed with fear in my sight; except he who shall have done amiss, and shall have afterwards substituted good in lieu of evil; for I am gracious and merciful^c. Moreover put thy hand into thy bosom; it shall come forth white, without hurt: this shall be one among the nine signs^d unto PHARAOH and his people: for they are a wicked people. And when our visible signs had come unto them, they said, This is manifest forcery. And they denied them, although their souls certainly knew

^a We have prepared their works for them.] By rendering them pleasing and agreeable to their corrupt natures and inclinations.

^b See chap. xx. p. 139.

^c Blessed be he who is in the fire, and about it.] Some suppose GOD to be intended by the former words; and by the latter, the angels who were present (1): others think Moses and the angels are here meant, or all persons in general in this holy plain, and the country round it (2).

^d Except he who shall have done

amiss, &c.] This exception was designed to qualify the preceding assertion, which seemed too general: for several of the prophets have been subject to sins, though not great ones, before their mission; for which they had reason to apprehend GOD's anger; though they are here assured that their subsequent merits intitle them to his pardon. It is supposed that Moses's killing the Egyptian undesignedly is hinted at (3).

^e See chap. xvii. p. 110. not. x.

(1) YAHYA.

(2) JAILALO'DDIN, AL BEIDAWI.

(3) Idem.

them to be from GOD, out of iniquity and pride : But behold what was the end of the corrupt doers. We heretofore bestowed knowledge on DAVID and SOLOMON ; and they said, Praise be unto GOD, who hath made us more excellent than many of his faithful servants ! And SOLOMON was DAVID's heir^e ; and he said, O men, we have been taught the speech of birds^f, and have had all things bestowed on us : this is manifest excellence. And his armies were gathered together unto SOLOMON, consisting of genii^g, and men, and birds ; and they were led in distinct bands, until they came into the valley of ants^h. And an ant, seeing the hosts approaching, said, O ants, enter ye into your habitations, lest SOLOMON and his army tread you under foot, and perceive it not. And SOLOMON smiled, laughing at her words, and said, O LORD, excite me that I may be thankful for thy favour, wherewith thou hast favoured me, and my parents ; and that I may do that which is right, and well-pleasing unto thee ; and introduce me, through thy mercy, into paradise, among thy servants, the righteous. And he viewed the birds, and said, What is the reason that I see not the lap-wingⁱ ? Is she absent ? Verily I will chastise her with

^e Solomon was David's heir.] Inheriting not only his kingdom, but also the prophetic office, preferably to his other sons, who were no less than nineteen (1).

^f We have been taught the speech of birds.] That is, the meaning of their several voices, though not articulate ; of Solomon's interpretation whereof the commentators give several instances (2).

^g His army consisting of genii, &c.] For this fancy, as well as the former, Mohammed was obliged to the Talmudists (3), who, according to their manner, have interpreted the Hebrew words of Solomon (4), which the

English version renders, I gat men-fingers, and women-fingers ; as if that prince had forced demons or spirits to serve him at his table, and in other capacities ; and particularly in his vast and magnificent buildings, which they could not conceive he could otherwise have performed.

^h The valley of ants.] The valley seems to be so called from the great numbers of ants which are found there. Some place it in Syria, and others in Tâyes (5).

ⁱ And he viewed the birds, &c.] The Arab historians tell us, that Solomon, having finished the temple of

(1) Idem. (2) See MARRACC. not. in. loc. p. 511. (3) V. Midrash, Yalkut Shemuni, p. 11. f. 29. & MILLIUM de Mohammedismo ante Mohammed. p. 232. (4) Ecclef. ii. 8. (5) AL BEIDAWI, JALLALO'DDIN.

with a severe chastisement^k; or I will put her to death; unless she bring me a just excuse. And she tarried not long before she presented herself unto SOLOMON, and said, I have viewed a country which thou hast not viewed; and I come unto thee from SABA, with a certain piece of news. I found a woman^l to reign over them, who is provided with every thing requisite for a prince, and hath a magnificent throne^m. I found her and her people to worship the sun, besides GOD: and SATAN hath prepared their works for them, and hath turned them aside from the way

of Jerusalem, went in pilgrimage to Mecca, where having staid as long as he pleased, he proceeded towards Yaman; and leaving Mecca in the morning, he arrived by noon at Sanaa, and being extremely delighted with the country, rested there; but wanting water to make the ablution, he looked among the birds for the lapwing, called, by the Arabs, al Hudhud, whose business it was to find it; for it is pretended she was sagacious or sharp-sighted enough to discover water under ground, which the devils used to draw, after she had marked the place by digging with her bill. They add, that this bird was then taking a tour in the air, whence, seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of Saba, whence she was just arrived, they both went together to take a view of the place, and returned soon after Solomon had made the inquiry, which occasioned what follows (1).

It may be proper to mention here what the eastern writers fable of the manner of Solomon's travelling. They say that he had a carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing

themselves on his right-hand, and the spirits on his left; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased (2); the army of birds at the same time flying over their heads, and forming a kind of canopy, to shade them from the sun.

^k I will chastise her, &c.] By plucking off her feathers, and letting her in the sun, to be tormented by the insects; or by shutting her up in a cage (3).

^l I found a woman to reign over them.] This queen the Arabs name Balkis. Some make her the daughter of al Hodhâd Ebn Sharhahil (4), and others of Sharahil Ebn Maluc (5); but they all agree she was a descendant of Yârab Ebn Kahtân. She is placed the twenty-second in Dr. Pocock's list of the kings of Yaman (6).

^m A magnificent throne.] Which the commentators say was made of gold and silver, and crowned with precious stones. But they differ as to the size of it; one making it four-score cubits long, forty broad, and thirty high; while some say it was four-score, and others, thirty, cubits every way.

(1) Idem. (2) Vid. cap. xxi. p. 161. & not in loc.

BEIDAWI, JALLALO'DDIN.

(4) V. Pocock. Spec. p. 59.

BEIDAWI, &c. V. D'HERBÉL. Bibl. Orient. p. 182.

(3) Al

(5) Al

(6) Ubi sup.

of truth, (wherefore they are not rightly directed,) lest they should worship GOD, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they discover. GOD! there is no GOD but he; the LORD of the magnificent throne. SOLOMON said, We shall see whether thou hast spoken the truth, or whether thou art a liar. Go with this my letter, and cast it down unto them; then turn aside from them, and wait to know what answer they will return. And when the queen of SABA had received the letterⁿ, she said, O nobles, verily an honourable letter hath been delivered unto me; it is from SOLOMON, and this is the tenor thereof: In the name of the most merciful GOD. Rise not up against me: but come, and surrender yourselves unto me^o. She said, O nobles, advise me in my business: I will not resolve on any thing, until ye be witnesses, and approve thereof. The nobles answered, We are endued with strength, and are endued with great prowess in war; but the command appertaineth unto thee: see therefore what thou wilt command^p. She said, Verily kings, when they enter a city by force, waste the same, and abase the most powerful of the inhabitants thereof: and so will these do with us. But I will send gifts unto them; and will wait for what farther information those who shall be sent shall bring back. And when the queen's ambassador came unto SOLO-

ⁿ And when she had received the letter, &c.] Jallalo'ddin says, that the queen was surrounded by her army when the lapwing threw the letter into her bosom; but al Beidawi supposes she was in an apartment of her palace, the doors of which were shut, and that the bird flew in at the window. The former commentator gives a copy of the epistle somewhat more full than that in the text; viz. From the servant of GOD. Solomon the son of David, unto Balkis, queen of Saba. In the name of the most merciful GOD. Peace be on him who followeth the

true direction. Rise not up against me, but come and surrender yourselves unto me. He adds, that Solomon perfumed this letter with musk, and sealed it with his signet.

^o Come and surrender yourselves unto me.] Or, Come unto me, and resign yourselves unto the divine direction, and profess the true religion, which I preach.

^p What thou wilt command.] i. e. Whether thou wilt obey the summons of Solomon, or give us orders to make head against him.

MON⁹, that prince said, Will ye present me with riches? Verily that which God hath given me, is better than what he hath given you: but ye do glory in your gifts. Return unto the people of SABA. We will surely come unto them with forces, which they shall not be able to withstand; and we will drive them out from their city, humbled; and they shall become contemptible. And SOLOMON said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me? A terrible genius^r answered, I will bring it unto thee, before thou arise from thy place^s: for I am able to perform it, and may be trusted. And one with whom was the knowledge of the scriptures^t said, I will bring it unto thee in the twinkling of an eye^u. And when SOLOMON saw the throne placed before him, he said, This is a favour of my LORD, that he may

⁹ When the ambassador came unto Solomon.] Bearing the presents, which they say were five hundred young slaves of each sex, all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, besides a large quantity of musk, amber, and other things of value (1). Some add, that Balkis, to try whether Solomon was a prophet or no, dressed the boys like girls, and the girls like boys, and sent him, in a casket, a pearl not drilled, and an onyx drilled with a crooked hole; and that Solomon distinguished the boys from the girls by the different manner of their taking water, and ordered one worm to bore the pearl, and another to pass a thread through the onyx (2). They also tell us, that Solomon, having notice of this embassy, by means of the lapwing, even before they set out, ordered a large square to be enclosed with a wall built of gold and silver bricks, wherein he ranged his forces and attendants to receive them (3).

^r A terrible genius.] This was an Ifrit, or one of the wicked and rebellious genii; and his name, says al Beidâwi, was Dhacwân, or Sakhr.

^s Before thou arise from thy place.] i. e. From thy seat of justice. For Solomon used to sit in judgment every day till noon (4).

^t One with whom was the knowledge of the scriptures.] This person, as is generally supposed, was Asaf, the son of Barachia, Solomon's wazir (or vizir), who knew the great or ineffable name of God, by pronouncing of which he performed this wonderful exploit (5). Others, however, suppose it was al Khedr, or else Gabriel, or some other angel; and some imagine it to have been Solomon himself (6).

^u In the twinkling of an eye.] The original is, Before thou canst look at any object, and take thy eye off it. It is said that Solomon, at Asaf's desire, looked up to heaven, and before he cast his eye downwards, the throne made its way under ground, and appeared before him.

(1) JALBALO'DDIN.

(4) Idem Interp.

(2) Al BEIDAWI.

(5) JALLALO'DDIN.

(3) JALLALO'DDIN.

(6) Al BEIDAWI.

make trial of me, whether I will be grateful, or whether I will be ungrateful: and he who is grateful, is grateful to his own advantage; but if any shall be ungrateful, verily my LORD is self-sufficient and munificent. And SOLOMON said unto his servants, Alter her throne, that she may not know it, to the end we may see whether she be rightly directed, or whether she be one of those who are not rightly directed. And when she was come unto SOLOMON^w, it was said unto her, Is thy throne like this? She answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned unto GOD^x. But that which she worshipped besides GOD, had turned her aside from the truth; for she was of an unbelieving people. It was said unto her, Enter the palace^y. And when she saw it, she imagined it to be a great water; and she discovered her legs, by lifting up her robe to pass through it^z. Whereupon SOLOMON said unto her, Verily this is a palace evenly floored with glass. Then said the queen, O LORD, verily I have dealt unjustly with my own soul; and I resign myself, together with SOLOMON, unto GOD, the LORD of all

^w When she was come unto Solomon.] For, on the return of her ambassador, she determined to go and submit herself to that prince; but, before her departure, she secured her throne, as she thought, by locking it up in a strong castle, and setting a guard to defend it; after which she set out, attended by a vast army (1).

^x We have had knowledge bestowed on us before this, &c.] It is uncertain whether these be the words of Balkis, acknowledging her conviction by the wonders she had already seen; or of Solomon and his people, acknowledging the favour of GOD, in calling them to the true faith before her.

^y Enter the palace.] Or, as some understand the word, the court before the palace, which Solomon had commanded to be built against the arrival of Balkis; the floor or pavement being of transparent glass, laid over running water, in which fish were swimming. Fronting this pavement was placed the royal throne, on which Solomon sat to receive the queen (2).

^z She discovered her legs, &c.] Some Arab writers tell us, Solomon had been informed that Balkis's legs and feet were covered with hair, like those of an ass, of the truth of which he had hereby an opportunity of being satisfied by ocular demonstration.

(1) JALLALO'DDIN.

(2) Idem, AL BEIDAWI.

creatures^a. Also we heretofore sent unto the tribe of THAMUD their brother SALEH; who said unto them, Serve ye GOD. And behold, they were divided into two parties, who disputed among themselves^b. SALEH said, O my people, why do ye hasten evil rather than good^c? Unless ye ask pardon of GOD, that ye may obtain mercy, ye are lost. They answered, We presage evil from thee, and from those who are with thee. SALEH replied, The evil which ye presage is with GOD^d: but ye are a people who are proved by a vicissitude of prosperity and adversity. And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity. And they said unto one another, Swear ye reciprocally by GOD, that we will fall upon SALEH and his family by night: and afterwards we will say unto him who hath right to avenge his blood, We were not so much as present at the destruction of his family; and we certainly speak the truth. And they devised a plot against him: but we devised a plot against them; and they perceived it not. And see what was the issue of their plot^e: we utterly destroyed them

^a I resign myself unto GOD.] The queen of Saba having by these words professed Islām, and renounced idolatry, Solomon had thoughts of making her his wife; but could not resolve to do it, till the devils had, by a depilatory, taken off the hair from her legs (1). Some (a) however will have it that she did not marry Solomon, but a prince of the tribe of Hamdān.

^b Who disputed among themselves.] Concerning the doctrine preached by Saleh; one party believing on him, and the other treating him as an impostor.

^c Why do ye hasten evil rather than good?] i. e. Why do ye urge and defy the divine vengeance with

which ye are threatened, instead of averting it by repentance?

^d We presage evil from thee, &c.] See chap. vii. p. 208, where the Egyptians in the same manner accuse Moses as the cause of their calamities.

^e See what was the issue of their plot.] It is related that Saleh, and those who believed on him, usually meeting to pray in a certain narrow place between the mountains, the infidels said, He thinks to make an end of us after three days (3), but we will be before-hand with him; and that a party of them went directly to the straits above-mentioned, thinking to execute their design, but were terribly disappointed; for,

(1) JALLALO'DDIN.
chap. vii. p. 200. not. 1.

(a) Apud Al BRIDAWI.

(3) See

and their whole people; and these their habitations remain empty, because of the injustice which they committed. Verily herein is a sign, unto people who understand. And we delivered those who believed, and feared GOD. And remember LOT; when he said unto his people, Do ye commit a wickedness, though ye see the heinousness thereof? Do ye approach lustfully unto men, leaving the women?

XX. Ye are surely an ignorant people.* But the answer of his people was no other than that they said, Cast the family of LOT out of your city; for they are men who preserve themselves pure from the crimes of which ye are guilty. Wherefore we delivered him and his family, except his wife, whom we decreed to be one of those who remained behind to be destroyed. And we rained on them a shower of stones: and dreadful was the shower which fell on those who had been warned in vain^f? Say, Praise be unto GOD; and peace be upon his servants whom he hath chosen! Is God more worthy, or the false gods which they associate with him? Is not he to be preferred, who hath created the heavens and the earth, and sendeth down rain for you from heaven, whereby we cause delicious groves to spring up? It is not in your power to cause the trees thereof to shoot forth. Is there any other god partner with the true God? Verily these are a people who deviate from the truth. Is not he more worthy to be adored, who hath established the earth, and hath caused rivers to flow through the midst thereof, and placed thereon immoveable mountains, and set a bar between the two seas^g? Is there any other god equal with the true God? Yet the greater part of them know it not. Is not he more

for, instead of catching the prophet, they were caught themselves, their retreat being cut off by a large piece of rock, which fell down at the mouth of the straits, so that they perished there in a miserable manner.

^f See chap. vii. p. 203. and chap. xi. p. 29.

^g See chap. xxv. p. 207. The word Barzakh is not used here, but another of equivalent import.

worthy who hear^beth the afflicted, when he calleth upon him, and taketh off the evil which distressed him; and who hath made you the successors of your forefathers in the earth? Is there any other god who can be equalled with the true God? How few consider these things! Is not he more worthy who directeth you in the dark paths of the land and of the sea; and who sendeth the winds driving abroad the clouds, as the forerunners of his mercyⁱ? Is there any other god who can be equalled with the true God? Far be God from having those partners in his power which ye associate with him! Is not he more worthy, who produceth a creature, and after it hath been dead, restoreth it to life; and who giveth you food from heaven and earth? Is there any other god with the true God, who doth this? Say, Produce your proof thereof, if ye speak truth. Say, None either in heaven or earth knoweth that which is hidden, besides God: neither do they understand when they shall be raised. However their knowledge attaineth some notion of the life to come^k, yet they are in an uncertainty concerning the same; yea, they are blind as to the real circumstances thereof. And the unbelievers say, When we and our forefathers shall have been reduced to dust, shall we be taken forth from the grave? Verily we have been threatened with this, both we and our fathers, heretofore. This is no other than fables of the ancients. Say unto them, Pass through the earth, and see what hath been the end of the wicked. And be not thou grieved for them; neither be thou in any concern on account of the plots which they are contriving against thee. And they say, When will this threat be accomplished, if ye speak true? Answer, Peradventure some part

^b The afflicted.] Literally, Him who is driven by distress to implore God's assistance.

ⁱ See chap. vii. p. 195. and chap. xxv. p. 206.

^k However their knowledge attaineth some notion of the life to come: yet, &c.] Or the words may be translated thus: Yea, their knowledge faileth as the life to come: yea, &c.

of that punishment, which ye desire to be hastened, may follow close behind you: verily thy LORD is endued with indulgence towards mankind; but the greater part of them are not thankful. Verily thy LORD knoweth what their breasts conceal, and what they discover: and there is nothing hidden in heaven or on earth, but it is written in a clear book. Verily this KORAN declareth unto the children of ISRAEL most of those points concerning which they disagree¹: and it is certainly a direction, and a mercy unto the true believers. Thy LORD will decide the controversy between them, by his definitive sentence: and he is the mighty, the wise. Therefore put thy trust in God; for thou art in the manifest truth. Verily thou shalt not make the dead to hear; neither shalt thou make the deaf to hear thy call to the true faith, when they retire and turn their backs: neither shalt thou direct the blind to extricate themselves out of their error. Thou shalt make none to hear thee, except him who shall believe in our signs; and they are wholly resigned unto us. When the sentence shall be ready to fall upon them, we will cause a beast^m to come forth unto them from out of the earth, which shall speak unto themⁿ: verily men do not firmly believe in our signs. On the day of resurrection we will assemble, out of every nation, a company of those who shall have charged our signs with falsehood; and they shall be prevented from mixing together, until they shall arrive at the place of judgment.

¹ Most of those points concerning which they disagree.] Such as the comparing of God to sensible things, or to created beings; the removing all imperfections from the description of the Divine Being; the state of paradise and hell; the stories of Ezra and JESUS CHRIST, &c. (1).

^m A beast.] The Mohammedans call this beast, whose appearance will

be one sign of the approach of the day of judgment, al Jassaf, or the Spy. I have given the description of her elsewhere (2); to which should be added, that she is to have two wings.

ⁿ Which shall speak unto them.] Or, according to a different reading, (viz. Taclimohom instead of Tocellimohom) who shall wound them (3).

(1) AL BEIDAWI. (2) Prelim. Disc. Sect. IV. p. 105, &c. (3) V. *ibid.*

And GOD shall say unto them, Have ye charged my signs with falsehood, although ye comprehended them not with your knowledge? Or what is it that ye were doing? And the sentence of damnation shall fall on them, for that they have acted unjustly: and they shall not speak in their own excuse. Do they not see that we have ordained the night, that they may rest therein, and the day giving open light? Verily herein are signs unto people who believe. On that day the trumpet shall be sounded; and whoever are in heaven and on earth, shall be struck with terror, except those whom God shall please to exempt therefrom^a: and all shall come before him in humble guise. And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. This will be the work of God, who hath rightly disposed all things; and he is well acquainted with that which ye do. Whoever shall have wrought righteousness, shall receive a reward beyond the desert thereof; and they shall be secure from the terror of that day^b: but whoever shall have wrought evil, shall be thrown on their faces into hell fire. Shall ye receive the reward of any other than of that which ye shall have wrought? Verily I am commanded to worship the LORD of this territory of MECCA, who hath sanctified the same: unto him belong all things. And I am commanded to be a Moslem, and to rehearse the KORAN: he who shall be directed thereby, will be directed to his own advantage; and to him who shall go astray, say, Verily I am a warner only. And say, Praise be

^a See the Prelim. Dis. Sect. IV. p. 109, &c.] Some say the persons exempted from this general conformation, will be the angels Gabriel, Michael, Israfil, and Izraël (1): others suppose them to be the virgins of paradise, and the angels who guard that place, and carry God's throne (2);

and others will have them to be the martyrs (3).

^b They shall be secure from the terror of that day.] That is, from the fear of damnation, and the other terrors which will disturb the wicked; not from the general terror or conformation before-mentioned.

(1) JALLALO'DDIN, AL REIDAWI.

(2) Idem.

(3) EBN ABRAH.

unto GOD! he will shew you his signs¹, and ye shall know them: and thy LORD is not regardless of that which they do.

¹ He will shew your his signs.] against the infidels; and particularly
Viz. the successes of the true believers the victory of Bedr.

C H A P. XXVIII.

Intituled, The Story¹; revealed at MECCA².

In the name of the most merciful GOD.

T S. M.³ These are the signs of the perspicuous book. We will dictate unto thee, O MOHAMMED, some parts of the history of MOSES and PHARAOH, with truth; for the sake of people who believe. NOW PHARAOH lifted himself up in the land of EGYPT; and he caused his subjects to be divided into parties⁴: he weakened one party of them⁵, by slaying their male-children, and preserving their females alive; for he was an oppressor. And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs of the wealth of PHARAOH and his people⁶, and to establish a place for them in the earth; and to shew PHARAOH, and HAMAN⁷, and their forces, that destruction of their kingdom

¹ The title is taken from the 26th verse, where Moses is said to have related the story of his adventures to Shoaib.

² Some except^a a verse, towards the latter end, beginning with these words, He who hath given thee the Korân for a rule of faith and practice, &c.

³ See the Prelim. Disc. Sect. III. p. 78.

⁴ He divided his subjects into parties.] i. e. Either into companies, that they might the better attend his order,

and perform the services he exacted of them; or into opposite factions, to prevent their attempting any thing against him, to deliver themselves from his tyranny⁽¹⁾.

⁵ One party of them.] Viz. the Israelites.

⁶ See chap. xxvi. p. 212.

⁷ Haman.] This name is given to Pharaoh's chief minister; from whence it is generally inferred that Mohammed has here made Haman, the favourite of Ahasuerus, king of

kingdom and nation by them, which they sought to avoid^a. And we directed the mother of MOSES by revelation, saying, Give him suck: and if thou fearest for him, cast him into the river; and fear not, neither be afflicted; for we will restore him unto thee, and will appoint him one of our apostles^a. And when she had put the child in the ark, and had cast it into the river, the family of PHARAOH took him up; Providence designing that he should become an enemy, and a sorrow unto them. Verily PHARAOH, and HAMAN, and their forces, were sinners. And the wife of PHARAOH said, This child is a delight of the eye to me, and to thee^b: kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for our son. And they perceived not the consequence of what they were doing. And the heart of the mother of MOSES became oppressed with fear; and she had almost discovered him, had we not armed her heart with constancy, that she might be one of those who believe the promises of GOD. And she said

Persia, and who, indisputably, lived many ages after Moses, to be that prophet's contemporary. But how probable soever this mistake may seem to us, it will be very hard, if not impossible, to convince a Mohammedan of it; for, as has been observed in a parallel case (1), two very different persons may bear the same name (2):

^a That destruction by them, which they sought to avoid.] For Pharaoh had either dreamed, or been told by some diviners, that one of the Hebrew nation should be the ruin of his kingdom; which prophecy is supposed to have been the occasion of his cruelty to them (3). This circumstance is owing to the invention of the Jews (4).

^a It is related that the midwife ap-

pointed to attend the Hebrew women, terrified by a light which appeared between the eyes of Moses at his birth, and touched with an extraordinary affection for the child, did not discover him to the officers, so that his mother kept him in her house, and nursed him three months; after which it was impossible for her to conceal him any longer, the king then giving orders to make the searches more strictly (5).

^b This child is a delight of our eye.] This sudden affection or admiration, was raised in them either by his uncommon beauty, or by the light which shone on his forehead; or because, when they opened the ark, they found him sucking his thumb, which supplied him with milk (6).

(1) See chap. iii. p. 59. not.^m. (2) V. RELAND. de Rel. Moham. p. 217.
(3) See chap. vii. p. 208. (4) V. Shalshel. hakkah. p. 11. & R. ELIEZ.
Firke, c. 48. (5) AL BRIDAWI. See the notes to chap. xx. p. 141.
(6) Idem, JALLALO'DDIN.

unto his sister, Follow him. And she watched him at a distance; and they perceived it not. And we suffered him not to take the breasts of the nurses who were provided before his sister came up^c: and she said, shall I direct you unto some of his nation, who may nurse him for you, and will be careful of him? And, at their desire, she brought his mother to them. So we restored him to his mother, that her mind might be set at ease, and that she might not be afflicted; and that she might know that the promise of God was true: but the greater part of mankind know not the truth. And when Moses had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge: and thus do we reward the upright. And he went into the city, at a time, when the inhabitants thereof observed not what passed in the streets^d: and he found therein two men fighting; the one being of his own party, and the other of his enemies^e. And he who was of his party, begged his assistance against him who was of the contrary party; and Moses struck him with his fist, and slew him: but being sorry for what had happened, he said, This is of the work of the devil^f; for he is a seducing and an open enemy. And he said, O LORD, verily I have injured my own soul: wherefore forgive me. So GOD forgave him; for he is ready to forgive, and merciful. He said, O LORD, by the favours with which thou hast favoured me, I will not be an assistant to the wicked for the future. And the next morning he was afraid in the city, and looked about him, as one apprehensive of danger; and behold, he whom he had

^c See chap. xx. p. 141

^d When the inhabitants observed not, &c.] Viz. at noon; at which time it is usual, in those countries, for people to retire to sleep; or, as others rather suppose, a little within night.

^e The one being of his own party, and the other of his enemies.] i. e.

The one being an Israelite, of his own religion and nation, and the other an idolatrous Egyptian.

^f This is the work of the devil.] Mohammed allows that Moses killed the Egyptian wrongfully; but, to excuse it, supposes that he struck him without designing to kill him.

afflicted the day before, cried out unto him for help a second time. But MOSES said unto him, Thou art plainly a quarrelsome fellow. And when he sought to lay hold on him who was an enemy unto them both, he said, O MOSES, dost thou intend to kill me, as thou killedst a man yesterday? Thou seekest only to be an oppressor in the earth, and seekest not to be a reconciler of quarrels. And a certain man ^b came from the farther part of the city, running hastily, and said, O MOSES, verily the magistrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly advise thee well. Wherefore he departed out of the city in great fear, looking this way and that, lest he should be pursued. And he said, O LORD, deliver me from the unjust people. And when he was journeying towards MADIAN, he said, Peradventure my LORD will direct me in the right way¹. And when he arrived at the water of MADIAN, he found about the well a company of men, who were watering their flocks. And he found, besides them, two women, who kept off their sheep at a distance. And he said unto them, What is the matter with you? They answered, We shall not water our flock, until the shepherds shall have driven away theirs; for our father is an old man, stricken in years. So MOSES watered their sheep for

* He said, O Moses, wilt thou kill me, &c.] Some suppose these words to have been spoken by the Israelite, who, because Moses had reprimanded him, imagined he was going to strike him; and others, by the Egyptian, who either knew or suspected that Moses had killed his countryman the day before.

^b A certain man.] This person, says the tradition, was an Egyptian, and Pharaoh's uncle's son, but a true believer; who finding that the king had been informed of what Moses had

done, and designed to put him to death, gave him immediate notice to provide for his safety by flight

¹ Peradventure my LORD will direct me, &c.] For Moses knew not the way; and coming to a place where three roads met, committed himself to the guidance of GOD, and took the middle road, which was the right; Providence likewise so ordering it, that his pursuers took the other two roads, and missed him (1). Some say that he was led by an angel in the appearance of a traveller (2).

(1) AL BRIDAWI.

(2) JALLALO'DDIN.

them^k; and afterwards retired to the shade, saying, O LORD, verily I stand in need of the good which thou shalt send down unto me. And one of the damsels^l came unto him, walking bashfully, and said, My father calleth thee, that he may recompense thee for the trouble which thou hast taken in watering our sheep for us. And when he was come unto SHOAB, and had told him the story of his adventures, he said unto him, Fear not; thou hast escaped from unjust people. And one of the damsels said, My father, hire him for certain wages: the best servant thou canst hire, is an able and trusty person^m. And SHOAB said unto MOSES, Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years: and if thou fulfil ten years, it is in thine own breast; for I seek not to impose a hardship on thee: and thou shalt find me, if God please, a man of probity. MOSES answered, Let this be the covenant between me and thee: whichever of the two terms I shall fulfil, let it be no crime in me if I then quit thy service; and God is witness of that which we say. And when MOSES had fulfilled the termⁿ, and was journeying with his family towards EGYPT, he saw fire on the side of

^k Moses watered their sheep for them.] By rolling away a stone of a prodigious weight, which had been laid over the mouth of the well by the shepherds, and required no less than seven men (though some name a much larger number) to remove it (1).

[One of the damsels.] This was Sefûra (or Zipporah) the elder, or, as others suppose, the younger daughter of Shoab, whom Moses afterwards married.

^m An able and trusty person.] The girl, being asked by her father how she knew Moses deserved this character, told him that he had removed the vast stone above-mentioned, without any

assistance; and that he looked not in her face, but held down his head till he had heard her message, and desired her to walk behind him, because the wind ruffled her garments a little, and discovered some part of her legs (2).

ⁿ When Moses had fulfilled the term.] Viz. the longest term, of ten years. The Mohammedans say, after the Jews (3), that Moses received from Shoab the rod of the prophets (which was a branch of a myrtle of paradise, and had descended to him from Adam) to keep off the wild beasts from his sheep; and that this was the rod with which he performed all those wonders in Egypt.

(1) JALLALO'DDIN, Interp. YAHYA. hakab. p. 12. R. ELIEZ. Pirke, c. 40, &c.

(2) Idem.

(3) V. Shalsh.

mount SINAI. And he said unto his family, Tarry ye here; for I see fire: peradventure I may bring you thence some tidings of the way*, or at least a brand out of the fire, that ye may be warmed. And when he was come thereto, a voice cried unto him from the right side of the valley, in the sacred bottom, from the tree, saying, O MOSES, verily I am GOD, the LORD of all creatures: cast down now thy rod. And when he saw it that it moved, as though it had been a serpent, he retreated and fled, and returned not. And GOD said unto him, O MOSES, draw near, and fear not; for thou art safe. Put thy hand into thy bosom, and it shall come forth white, without any hurt: and draw back thy hand* unto thee which thou stretchest forth for fear. These shall be two evident signs from thy LORD, unto PHARAOH and his princes; for they are a wicked people. MOSES said, O LORD, verily I have slain one of them; and I fear they will put me to death: but my brother AARON is of a more eloquent tongue than I am; wherefore send him with me for an assistant, that he may gain me credit; for I fear lest they accuse me of imposture. GOD said, We will strengthen thine arm by thy brother, and we will give each of you extraordinary power, so that they shall not come up to you in our signs. Ye two, and whoever shall follow you, shall be the conquerors. And when MOSES came unto them with our evident signs, they said, This is no other than a deceitful piece of sorcery: neither have we heard of any thing like this among our fore-fathers. And MOSES said, My LORD best knoweth who cometh with a direction from him; and who shall have success in this life, as well as the next: but the unjust

* See chap. xx. p. 139.

* Draw back thy hand.] Literally, thy wing. The expression alludes to the action of birds, which

stretch forth their wings to fly away when they are frightened, and fold them together again when they think themselves secure (1).

shall not prosper. And PHARAOH said, O princes, I did not know that ye had any other god besides me¹. Wherefore do thou, O HAMAN, burn me clay into bricks; and build me a high tower², that I may ascend unto the God of MOSES: for I verily believe him to be a liar. And both he and his forces behaved themselves insolently and unjustly in the earth; and imagined that they should not be brought before us to be judged. Wherefore we took him and his forces, and cast them into the sea. Behold, therefore, what was the end of the unjust. And we made them deceitful guides, inviting their followers to hell-fire; and on the day of resurrection they shall not be screened from punishment. We pursued them with a curse in this life; and on the day of resurrection they shall be shamefully rejected. And we gave the book of the law unto MOSES, after we had destroyed the former generations, to enlighten the minds of men, and for a direction, and a mercy; that peradventure they might consider. Thou, O prophet, wast not on the west side of mount SINAI, when we delivered MOSES his commission: neither wast thou one of those who were present at his receiving it: but we raised up several generations after MOSES; and life was prolonged unto them. Neither didst thou dwell among the inhabitants of MADIAN, rehearsing unto them our signs; but we have sent thee fully instructed in every particular. Nor wast thou present on the side of the mount, when we called unto MOSES: but thou art sent as a mercy from thy

¹ See chap. 26. p. 211.

² A high tower.] It is said that Haman, having prepared bricks and other materials, employed no less than fifty thousand men, besides labourers, in the building; which they carried to so immense an height, that the workmen could no longer stand on it: that Pharaoh, ascending this tower, threw a javelin to-

wards heaven, which fell back again stained with blood, whereupon he impiously boasted that he had killed the God of Moses; but at sun-set God sent the angel Gabriel, who with one stroke of his wing demolished the tower, a part whereof, falling on the king's army, destroyed a million of men (1).

LORD, that thou mightest preach unto a people to whom no preacher hath come before thee*, that peradventure they may be warned; and lest, if a calamity had befallen them, for that which their hands had previously committed, they should have said, O LORD, since thou hast not sent an apostle unto us, that we might follow thy signs, and become true believers, are we not excusable? Yet when the truth is come unto them from before us, they say, Unless he receive the same power to work miracles as MOSES received, we will not believe. Have they not likewise rejected the revelation which was heretofore given unto MOSES? They say, Two cunning impostures†, have mutually assisted one another: and they say, Verily we reject them both. Say, Produce therefore a book from GOD, which is more right than these two, that I may follow it; if ye speak truth. But if they return thee no answer, know that they only follow their own desires: and who erreth more widely from the truth than he who followeth his own desire, without a direction from GOD? verily GOD directeth not the unjust people. And now have we caused our word to come unto them, that they may be admonished. They unto whom we have given the scriptures which were revealed before it, believe in the same; and when it is read unto them, say, We believe therein; it is certainly the truth from our LORD: verily we were MOSlems before this‡. They shall receive their reward twice¶, because they have persevered, and repel evil by good, and distribute alms out of that which we have bestowed on them; and when they

* Unto a people to whom no preacher hath come before thee.] That is, to the Arabians; to whom no prophet had been sent, at least since ISmael.

† Two cunning impostures.] Viz. The Pentateuch and the Koran. Some copies read, Two impostors, meaning MOSES and MOHAMMED.

‡ We were MOSlems before this.] Holding the same faith in fundamen-

tals, before the revelation of the Koran, which we receive because it is consonant to the scriptures, and attested to by them. The passage intends those Jews and Christians who had embraced Mohammedism.

¶ These shall receive their reward twice.] Because they have believed both in their own scriptures, and in the Koran.

hear vain discourse, avoid the same, saying, We have our works, and ye have your works: peace be on you^{*}; we covet not the acquaintance of the ignorant. Verily thou canst not direct whom thou wilt: but God directeth whom he pleaseth; and he best knoweth those who will submit to be directed. The MECCANS say, If we follow the same direction, with thee, we shall be forcibly expelled our land[†]. Have we not established for them a secure asylum[‡]? to which fruits of every sort are brought, as a provision of our bounty; but the greater part of them do not understand. How many cities have we destroyed, whose inhabitants lived in ease and plenty? and these their dwellings are not inhabited after them, unless for a little while[§]; and we were the inheritors of their wealth^{||}. But thy LORD did not destroy those cities, until he had sent unto their capital an apostle, to rehearse our signs unto them: neither did we destroy those cities, unless their inhabitants were injurious to their apostle. The things which are given you, are the provisions of this present life, and the pomp thereof; but that which is with God, is better and more durable: will ye not therefore understand? Shall he then, unto whom we have promised an excellent promise of future happiness, and who shall attain the same, be as he on

^{*} See chap. xxv. p. 208. not.¹

[†] If we follow thy direction, we shall be forcibly expelled our land.] This objection was made by Al Harreth Ebn Othmán Ebn Nawfal Ebn Abd Menâf, who came to Mohammed, and told him that the Koreish believed he preached the truth, but were apprehensive, that, if they made the Arabs their enemies by quitting their religion, they would be obliged likewise to quit Mecca, being but a handful of men, in comparison to the whole nation (1).

[‡] Have we not established for them a secure asylum? By giving them for

their habitation the sacred territory of Mecca, a place protected by God, and revered by man.

[§] Unless for a little while.] That is, for a day, or a few hours only, while travellers stay there to rest and refresh themselves; or, as the original may also signify, unless by a few inhabitants: some of those ancient cities and dwellings being utterly desolate, and others thinly inhabited.

^{||} We were the inheritors of their wealth.] There being none left to enjoy it after them.

(1) Al BRIDAWI.

whom

whom we have bestowed the provision of this present life, and who, on the day of resurrection, shall be one of those who are delivered up to eternal punishment? On that day GOD shall call unto them, and shall say, Where are my partners, which ye imagined to be so? And they upon whom the sentence of damnation shall be justly pronounced, shall answer, These, O LORD, are those whom we seduced: we seduced them as we also had been seduced: but now we clearly quit them, and turn unto thee. They did not worship us, but their own lusts^c. And it shall be said unto the idolaters, Call now upon those whom ye associated with GOD: and they shall call upon them, but they shall not answer them; and they shall see the punishment prepared for them, and shall wish that they had submitted to be directed. On that day GOD shall call unto them, and shall say, What answer did ye return to our messengers? But they shall not be able to give an account thereof on that day^d; neither shall they ask one another for information. Howbeit whoso shall repent and believe, and shall do that which is right, may expect to be happy. Thy LORD createth what he pleaseth; and chooseth freely: but they have no free choice. Praise be unto God; and far be he removed from the idols which they associate with him! Thy LORD knoweth both the secret malice which their breasts conceal, and the open hatred which they discover. He is God; there is no God but he. Unto him is the praise due, both in this life and in that which is to come: unto him doth judgment belong; and before him shall ye be assembled at the last day. Say, What think ye? If God should cover you with perpetual night until the day of resurrection; what god, besides God, would bring you light? Will ye not therefore hearken? Say, What think ye? If God should give you continual day, until the day of

^c See chap. x. p. 5.

^d They shall not be able to give an account thereof.] Literally, The account thereof shall be dark unto them;

for the consternation they shall then be under, will render them stupid, and unable to return an answer.

resurrection; what god, besides God, would bring you night, that ye might rest therein? Will ye not therefore consider? Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek to obtain provision for yourselves of his abundance, by your industry, in the other; and that ye may give thanks. On a certain day GOD, shall call unto them, and shall say, Where are my partners, which ye imagined to share the divine power with me? And we will produce a witness out of every nation*, and will say, Bring hither your proof of what ye have asserted. And they shall know that the right is God's alone; and the deities which they have devised shall abandon them. KARUN was of the people of Moses†; but he behaved insolently towards

* A witness out of every nation.] viz. The prophet who shall have been sent to each nation.

† Karun was of the people of Moses.] The commentators say, Karun was the son of Yefhar (or Izhar) the uncle of Moses; and consequently make him the same with the Korah of the scriptures. This person is represented by them as the most beautiful of the Israelites, and so far surpassing them all in opulence, that the riches of Karun have become a proverb. The Mohammedans are indebted to the Jews for this last circumstance, to which they have added several other fables: for they tell us that he built a large palace overlaid with gold, the doors whereof were of massy gold; that he became so insolent, because of his immense riches, as to raise a sedition against Moses; though some pretend the occasion of his rebellion to have been his unwillingness to give alms, as Moses had commanded: that one day, when that prophet was preaching to the people, and, among other laws which he published, declared that adulterers should be stoned; Karun asked

him, what if he should be found guilty of the same crime? to which Moses answered, that in such case he would suffer the same punishment; and thereupon Karun produced a harlot, whom he had hired to swear that Moses had lain with her, and charged him publicly with it; but on Moses's adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was suborned by Karun to accuse him wrongfully; that then God directed Moses, who had complained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, O earth, swallow them up! and that immediately the earth opened under Karun and his confederates, and swallowed them up, with his palace and all his riches (1). There goes a tradition, that as Karun sunk gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, O Moses, have mercy on me! but that Moses continued to say, O earth, swallow them up, till at last he wholly disappeared: upon which God

(1) ABU'LFEDA, JALLALO'DDIN, AL-BIDAWI, &c.

wards them: for we had given him so much treasure, that his keys would have loaded several strong men^e. When his people said unto him, Rejoice not immoderately; for God loveth not those who rejoice in their riches immoderately: but seek to attain, by means of the wealth which God hath given thee, the future mansion of paradise^h. And forget not thy portion in this world; but be thou bounteous unto others, as God hath been bounteous unto thee: and seek not to act corruptly in the earth; for God loveth not the corrupt doers. He answered, I have received these riches, only because of the knowledge which is with meⁱ. Did he not know that God had already destroyed, before him, several generations, who were mightier than he in strength, and had amassed more abundance of riches? And the wicked shall not be asked to discover their crimes. And KARUN went forth unto his people, in his pomp^k. And they who loved this present life said, Oh that we had the like wealth as had been given unto KARUN! Verily he is master of a great fortune. But those on whom knowledge had been bestowed, answered, Alas for you! The reward of God in the next life, will be better unto him who

God said to Moses, Thou hadst no mercy on Karun, though he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once (1).

^e Several men.] The original word properly signifies any number of persons from ten to forty. Some pretend these keys were a sufficient load for seventy men; and Abu'l-feda says forty mules used to be employed to carry them.

^h This passage is parallel to that in the New Testament, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations (2).

ⁱ Because of the knowledge which is with me.] For some say he was the most learned of all the Israelites, and the best versed in the law, after Moses and Aaron. Others pretend he was skilled in chymistry, or in merchandising, or other arts of gain; and others suppose (as the Jews also fable (3), that he found out the treasures of Joseph in Egypt (4).

^k In his pomp.] It is said he rode on a white mule, adorned with trappings of gold; and that he was clothed in purple, and attended by four thousand men, all well mounted, and richly dress.

(1) AL BRIDAWI. V. D'HERBEL. Bibl. Orient. Art. Carun. xvi. 9. (3) V. R. GHEDAL. Shalsh. hakkab. p. 13. LALO'DDIN. AL BRIDAWI.

(2) Luke (4) JAL-

shall have wrought. Verily he who hath given thee the KORAN for a rule of faith and practice, will certainly bring thee back home unto MECCA¹. Say, My LORD best knoweth who cometh with a true direction, and who is in a manifest error. Thou didst not expect that the book of the KORAN should be delivered unto thee: but thou hast received it through the mercy of thy LORD. Be not therefore assisting to the unbelievers; neither let them turn thee aside from the signs of GOD, after they have been sent down unto thee: and invite men unto thy LORD. And be not thou an idolater; neither invoke any other god, together with the true GOD: there is no god but he. Every thing shall perish, except himself: unto him belongeth judgment; and before him shall ye be assembled at the last day.

¹ He who hath given thee the Koran, will bring thee back unto Mecca.] This verse, some say, was revealed to Mohammed when he arrived at

Johfa, in his flight from Mecca to Medina, to comfort him, and still his complaints.

CHAP. XXIX.

Intituled, The Spider^m; revealed at MECCAⁿ.

In the name of the most merciful God.

A. L. M.^o Do men imagine that it shall be sufficient for them^p to say, We believe; while they be not proved^q? We heretofore proved those who were before them; for God will surely know them who are sincere, and he will surely know the liars. Do they who work evil think that they shall prevent us from taking vengeance on them? An ill judgment do they make. Whoso hopeth to meet God, verily God's appointed time will certainly come; and he both heareth and knoweth. Whoever striveth to promote the true religion, striveth for the advantage of his own soul; for God needeth not any of his creatures; and as to those who believe and work righteousness, we will expiate their evil deeds from them; and we will give them a reward according to the utmost merit of their actions. We have commanded man to shew kindness towards his parents: but if they endeavour to prevail with thee to associate with me that concerning which thou hast

^m Transient mention is made of this insect towards the middle of the chapter.

ⁿ Some think the first ten verses, ending with these words, And he well knoweth the hypocrites, were revealed at Medina, and the rest at Mecca; and others believe the reverse.

^o See the Prelim. Dis. Sect III. p. 78, &c.

^p That it shall be sufficient for them.] Literally, That they shall be let alone, &c.

^q While they be not proved.] This passage reprehends the impa-

tience of some of the prophet's companions, under the hardships which they sustained in defence of their religion, and the losses which they suffered from the infidels; representing to them, that such trials and afflictions were necessary to distinguish the sincere person from the hypocrite, and the steady from the wavering. Some suppose it to have been occasioned by the death of Mahja, Omar's slave, killed by an arrow at the battle of Bedr, which was deeply lamented, and laid to heart by his wife and parents (1).

no knowledge, obey them not'. Unto me shall ye return; and I will declare unto you what ye have done. Those who shall believe, and shall work righteousness, we will surely introduce into paradise, among the upright. There are some men who say, We believe in God; but when such a one is afflicted for God's sake, he esteemeth the persecution of men to be as grievous as the punishment of God. Yet if success cometh from thy LORD, they say, Verily we are with you. Doth not God well know that which is in the breasts of his creatures? Verily God well knoweth the true believers, and he well knoweth the hypocrites. The unbelievers say unto those who believe, Follow our way; and we will bear your sins. Howbeit they shall not bear any part of their sins; for they are liars: but they shall surely bear their own burdens, and other burdens besides their own burdens'; and they shall be examined, on the day of resurrection, concerning that which they have falsely devised. We heretofore sent NOAH unto his people; and he tarried among them one thousand years, save fifty years': and the deluge took them away,

* If they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge.] That is, if they endeavour to pervert thee to idolatry. The passage is said to have been revealed on account of Saad Ebn Abi Wakkâs and his mother Hamna, who, when she heard that her son had embraced Mohammedism, swore that she would neither eat nor drink till he returned to his old religion, and kept her oath for three days (1).

* Other burdens besides their own.] Viz. The guilt of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.

* Noah tarried among his people nine hundred and fifty years.] This

is true, if the whole life of Noah be reckoned; and accordingly Abu'l-feda says he was sent to preach in his two hundred and fiftieth year, and that he lived in all nine hundred and fifty: but the text seeming to speak of those years only, which he spent in preaching to the wicked Antediluvians, the commentators suppose him to have lived much longer. Some say the whole length of his life was a thousand and fifty years; that his mission happened in the fortieth year of his age, and that he lived after the flood sixty years (2): and others give different numbers; one, in particular, pretending that Noah lived near sixteen hundred years (3).

This circumstance, says Al Beidâwi, was mentioned to encourage Mohammed,

(1) AL BEIDAWI. (2) Idem, ZAMAKH. (3) CAAH, apud Yahyam.

away, while they were acting unjustly; but we delivered him and those who were in the ark, and we made the same^a a sign unto all creatures. We also sent ABRAHAM; when he said unto his people, Serve GOD, and fear him: this will be better for you; if ye understand. Ye only worship idols besides GOD, and forge a lie. Verily those which ye worship, besides GOD, are not able to make any provision for you: seek therefore your provision from GOD; and serve him, and give thanks unto him: unto him shall ye return. If ye charge me with imposture^v, verily fundry nations before you likewise charged their prophets with imposture: but public preaching only is incumbent on an apostle. Do they not see how GOD produceth creatures, and afterwards restoreth them^z? Verily this is easy with GOD. Say, Go through the earth, and see how he originally produceth creatures; afterwards will GOD re-produce another production; for GOD is almighty. He will punish whom he pleaseth, and he will have mercy on whom he pleaseth. Before him shall ye be brought at the day of judgment: and ye shall not escape his reach, either in earth, or in heaven^y; neither shall ye have any patron or defender besides GOD. As for those who believe not in the signs of GOD, or that they shall meet him at the resurrection, they shall despair of my mercy, and for them is a painful punishment prepared. And the answer of his people

Mohammed, and to assure him that GOD, who supported Noah so many years against the opposition and plots of the antediluvian infidels, would not fail to defend him against all attempts of the idolatrous Meccans and their partisans.

^a The same.] i. e. The ark.

^v If ye charge me with imposture, &c.] This seems to be part of Abraham's speech to his people; but some suppose that GOD here speaks by way of apostrophe, first to the Koreish, and afterwards to Mohammed; and that the parenthesis is continued to these words, And the answer of his people

was no other, &c. In which case we should have said, If ye charge Mohammed your apostle with imposture, &c.

^z Do they not see how GOD produceth creatures, and afterwards restoreth them?] The infidels are bid to consider how GOD causeth the fruits of the earth to spring forth, and reneweth them every year, as in the preceding; which is an argument of his power to raise man, whom he created at first, to life again after death, at his own appointed time.

^y See Psalm cxxxix. 7, &c.

was no other than that they said, Slay him, or burn him. But GOD saved him from the fire^a. Verily herein were signs unto people who believed. And ABRAHAM said, Ye have taken idols, besides GOD, to cement affection between you in this life: but on the day of resurrection, the one of you shall deny the other, and the one of you shall curse the other; and your abode shall be hell-fire, and there shall be none to deliver you. And LOT believed on him. And ABRAHAM said, Verily I fly from my people, unto the place which my LORD hath commanded me; for he is the mighty, the wise. And we gave him ISAAC, and JACOB; and we placed among his descendants the gift of prophecy and the scriptures: and we gave him his reward in this world; and in the next he shall be one of the righteous. We also sent LOT; when he said unto his people, Do ye commit filthiness which no creature hath committed before you? Do ye approach lustfully unto men, and lay wait in the highways^a, and commit wickedness in your assembly^b? And the answer of his people was no other than that they said, Bring down the vengeance of GOD upon us, if thou speakest truth. LOT said, O LORD, defend me against the corrupt people. And when our messengers came unto ABRAHAM with good tidings^c, they said, We will surely destroy the inhabitants of this city; for the inhabitants thereof are unjust doers. ABRAHAM answered, Verily LOT dwelleth there. They replied, We well know who dwelleth therein: we will surely deliver him and his family, except his wife; she shall be one of those who remain behind. And when our messengers came unto LOT, he was troubled for them, and his arm was straitened concerning them^d. But they said, Fear not, neither be grieved; for we will deliver

^a See chap. xxi. p. 158.

^a And lay wait in the highways.] Some suppose the Sodomites robbed and murdered the passengers; others that they unnaturally abused their bodies.

^b And commit wickedness in your assembly.] Their meetings being scenes of obscenity and riot.

^c See chap. xi. p. 26.

^d See *ibid.* p. 28.

thee and thy family, except thy wife; for she shall be one of those who remain behind. We will surely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers: and we have left thereof a manifest sign^e unto people who understand. And unto the inhabitants of **MADIAN** we sent their brother **SHOAIB**; and he said unto them, O my people, serve God, and expect the last day; and transgress not, acting corruptly in the earth. But they accused him of imposture: wherefore a storm from heaven^f assailed them, and in the morning they were found in their dwellings dead and prostrate. And we also destroyed the tribes of **AD** and **THAMUD**; and this is well known unto you from what yet remains of their dwellings. And **SATAN** prepared their works for them, and turned them aside from the way of truth; although they were sagacious people. And we likewise destroyed **KARUN**, and **PHARAOH**, and **HAMAN**. **MOSES** came unto them with evident miracles; and they behaved themselves insolently in the earth: but they could not escape our vengeance. Every one of them did we destroy in his sin. Against some of them we sent a violent wind^g: some of them did a terrible noise from heaven destroy^h: some of them did we cause the earth to swallow upⁱ: and some of them we drowned^k. Neither was God disposed to treat them unjustly; but they dealt unjustly with their own souls. The likeness of those who take other patrons besides God, is as the likeness

* We have left thereof a sign.] viz. The story of its destruction, handed down by common tradition; or else its ruins, or some other footsteps of this signal judgment: it being pretended that several of the stones, which fell from heaven on those cities, are still to be seen, and that the ground where they stood appears burnt and blackish.

^f See chap. vii. p. 203.

^g Against some of them we sent a violent wind.] The original word properly signifies a wind that drives

the gravel and small stones before it; by which the storm, or shower of stones, which destroyed Sodom and Gomorrah, seems to be intended.

^h Some of them did a terrible noise from heaven destroy.] Which was the end of **Ad** and **Thamud**.

ⁱ Some of them did we cause the earth to swallow up.] As it did **Karun**.

^k Some of them we drowned.] As the unbelievers in Noah's time, and Pharaoh and his army.

of the spider, which maketh herself a house; but the weakest of all houses surely is the house of the spider; if they knew this. Moreover God knoweth what things they invoke, besides him; and he is the mighty, the wise. These similitudes do we propound unto men: but none understand them, except the wise. God hath created the heavens and the earth in truth; verily herein is a sign unto the true believers. *Rehearse that which hath been revealed unto thee of the book of the KORAN; and be constant at prayer; for prayer preserveth a man from filthy crimes, and from that which is blameable; and the remembering of God is surely a most important duty. God knoweth that which ye do. Dispute not against those who have received the scriptures, unless in the mildest manner¹; except against such of them as behave injuriously towards you: and say, We believe in the revelation which hath been sent down unto us, and also in that which hath been sent down unto you: our God and your God is one, and unto him are we resigned. Thus have we sent down the book of the KORAN unto thee: and they unto whom we have given the former scriptures, believe therein; and of these Arabians also there is who believeth therein; and none reject our signs, except the obstinate infidels. Thou couldest not read any book before this; neither couldest thou write it with thy right hand: then had the gainfayers justly doubted of the divine original thereof. But the same is evident signs in the breasts of those who have received understanding: for none reject our signs, except the unjust. They say, Unless a sign be sent down unto him from his LORD, we will not believe. Answer, Signs are in the power of God alone; and I am no more than a public preacher. Is it not sufficient for them that we have sent down unto

¹ In the mildest manner.] i. e. Without ill language, or passion. This verse is generally supposed to have been abrogated by that of the

sword; though some think it relates only to those who are in alliance with the Moslems.

thee the book of the KORAN, to be read unto them? Verily herein is a mercy, and an admonition unto people who believe. Say, GOD is a sufficient witness between me and you; he knoweth whatever is in heaven and earth; and those who believe in vain idols, and deny GOD, they shall perish. They will urge thee to hasten the punishment which they defy thee to bring down upon them^m. If there had not been a determined time for their respite, the punishment had come upon them before this; but it shall surely overtake them suddenly, and they shall not foresee it. They urge thee to bring down vengeance swiftly upon them: but hell shall surely encompass the unbelievers. On a certain day their punishment shall suddenly assail them, both from above them, and from under their feet; and GOD shall say, Taste ye the reward of that which ye have wrought. O my servants, who have believed, verily my earth is spacious; wherefore serve meⁿ. Every soul shall taste death; afterwards shall ye return unto us: and as for those who shall have believed, and wrought righteousness, we shall surely lodge them in the higher apartments of paradise: rivers shall flow beneath them, and they shall continue therein for ever. How excellent will be the reward of the workers of righteousness; who persevere with patience, and put their trust in their LORD! How many beasts are there which provide not their food? It is GOD who provideth food for them, and for you; and he both heareth and knoweth. Verily, if thou ask the MEC-CANS, who hath created the heavens and the earth, and hath obliged the sun and the moon to serve in

^m See chap. vi. p. 65.

ⁿ My earth is spacious; wherefore serve me.] That is, If ye cannot serve me in one city or country, fly unto another, where ye may profess the true religion in safety; for the earth is wide enough, and ye may easily find

places of refuge. Mohammed is said to have declared, That whoever flies for the sake of his religion, though he stir but the distance of a span, merits paradise, and shall be the companion of Abraham and of himself (1)

their courses; they will answer, GOD. How therefore do they lie, in acknowledging of other gods? GOD maketh abundant provision for such of his servants as he pleaseth; and is sparing unto him, if he pleaseth: for GOD knoweth all things*. Verily if thou ask them, who sendeth rain from heaven, and thereby quickeneth the earth, after it hath been dead; they will answer, GOD. Say, GOD be praised! But the greater part of them do not understand. This present life is no other than a toy, and a plaything; but the future mansion of paradise is life indeed: if they knew this, they would not prefer the former to the latter. When they sail in a ship, they call upon GOD, sincerely exhibiting unto him the true religion: but when he bringeth them safe to land, behold, they return to their idolatry; to shew themselves ungrateful for that which we have bestowed on them, and that they may enjoy the delights of this life; but they shall hereafter know the issue. Do they not see that we have made the territory of MECCA an inviolable and secure asylum, when men are spoiled in the countries round about them? Do they therefore believe in that which is vain, and acknowledge not the goodness of GOD? But who is more unjust than he who deviseth a lie against GOD, or denieth the truth, when it hath come unto him? Is there not in hell an abode for the unbelievers? Whoever do their utmost endeavour to promote our true religion, we will direct them in our ways; for GOD is with the righteous.

* GOD knoweth all things.] And particularly who will make a good, and who will make a bad use of their riches.

CHAP. XXX.

Intituled, The GREEKS^p; revealed at MæCCA^q.

In the name of the most merciful God.

A L. M.^r The Greeks have been overcome by the Persians^s, in the nearest part of the land;

^p The original word is al Rûm; by which the later Greeks, or subjects of the Constantinopolitan empire, are here meant: though the Arabs give the same name also to the Romans, and other Europeans.

^q Some except the verse beginning at these words, Praise be unto God.

^r See the Prelim. Dis. Sect. III. p. 78, &c.

^s The Greeks have been overcome by the Persians, &c.] The accomplishment of the prophecy contained in this passage, which is very famous among the Mohammedans, being insisted on by their doctors as a convincing proof that the Korân really came down from heaven, it may be excusable to be a little particular.

The passage is said to have been revealed on occasion of a great victory obtained by the Persians over the Greeks, the news whereof coming to Mecca, the infidels became strangely elated, and began to abuse Mohammed and his followers, imagining that this success of the Persians, who, like themselves, were idolaters, and supposed to have no scriptures, against the Christians, who pretended, as well as Mohammed, to worship one God, and to have divine scriptures, was an earnest of their own future successes against the prophet and those of his religion: to check which vain hopes, it was foretold, in the words of the text, that

how improbable soever it might seem, yet the scale should be turned in a few years, and the vanquished Greeks prevail as remarkably against the Persians.

That this prophecy was exactly fulfilled, the commentators fail not to observe, though they do not exactly agree in the accounts they give of its accomplishment; the number of years between the two actions being not precisely determined. Some place the victory gained by the Persians in the fifth year before the Hejra, and their defeat by the Greeks in the second year after it, when the battle of Bedr was fought (1): others place the former in the third or fourth year before the Hejra, and the latter in the end of the sixth, or beginning of the seventh year after it, when the expedition of al Hodeibiyah was undertaken (2).

The date of the victory gained by the Greeks, in the first of these accounts, interferes with a story which the commentators tell, of a wager laid by Abu Becr with Obba Ebn Khalf, who turned this prophecy into ridicule. Abu Becr at first laid ten young camels that the Persians should receive an overthrow within three years; but on his acquainting Mohammed with what he had done, that prophet told him that the word, 'bed', made use of in this passage, signified no determinate

(1) JALLALO'DDIN, &c.

(2) AL ZAMAKH. AL BEIDWAI.

land¹; but after their defeat, they shall overcome the others in their turn, within a few years. Unto God belongeth the disposal of this matter, both for what is past, and for what is to come: and on that day shall the believers rejoice in the success granted by God; for he granteth success unto whom he pleaseth, and he is the mighty, the merciful. This is the promise

nate number of years, but any number from three to nine, (though some suppose the tenth year is included,) and therefore advised him to prolong the time, and to raise the wager; which he accordingly proposed to Obba, and they agreed that the time assigned should be nine years, and the wager an hundred camels. Before the time was elapsed, Obba died of a wound he had received at Ohod, in the third year of the Hejra (1); but the event afterwards shewing that Abu Becr had won, he received the camels of Obba's heirs, and brought them in triumph to Mohammed (2).

History informs us, that the successes of Khosru Parviz, king of Persia, who carried on a terrible war against the Greek empire, to revenge the death of Maurice, his father-in-law, slain by Phocas, were very great, and continued in an uninterrupted course for two-and-twenty years. Particularly in the year of CHRIST 615, about the beginning of the sixth year before the Hejra, the Persians, having the preceding year conquered Syria, made themselves masters of Palestine, and took Jerusalem; which seems to be that signal advantage gained over the Greeks mentioned in this passage, as agreeing best with the terms here used, and most likely to alarm the Arabs, by reason of their vicinity to the scene of action: and there was so little probability, at that time, of the Greeks being able to retrieve their losses,

much less to distress the Persians, that in the following years the arms of the latter made still farther and more considerable progress, and at length they laid siege to Constantinople itself. But in the year 625, in which the fourth year of the Hejra began, about ten years after the taking of Jerusalem, the Greeks, when it was least expected, gained a remarkable victory over the Persians, and not only obliged them to quit the territories of the empire, by carrying the war into their own country, but drove them to the last extremity, and spoiled the capital city al Madâyen; Heraclius enjoying, thenceforward, a continued series of good fortune, to the deposition and death of Khosru. For more exact information in these matters, and more nicely fixing the dates, either so as to correspond with, or to overturn, this pretended prophecy, (neither of which is my business here,) the reader may have recourse to the historians and chronologers (3).

¹ In the nearest part of the land.] Some interpreters, supposing that the land here meant is the land of Arabia, or else that of the Greeks, place the scene of action in the confines of Arabia and Syria, near Bosra and Adhraât (4); others imagine the land of Persia is intended, and lay the scene in Mesopotamia, on the frontiers of that kingdom (5): but Ebn Abbas, with more probability, thinks it was in Palestine.

(1) See chap. xxv. p. 203. not. P. (2) AL BEIDAWI, JALLALO'DDIN, &c. (3) V. etiam ASSEMAN. Bibl. Orient. t. 3. Part. I. p. 411, &c. & BOULAINV. Vie de Mahom. p. 333, &c. (4) YAHYA, AL BEIDAWI. (5) MOJAHED, apud ZAMAKH. JALLALO'DDIN.

of GOD: GOD will not act contrary to his promise: but the greater part of men know not the veracity of GOD. They know the outward appearance of this present life; but they are careless as to the life to come. Do they not consider within themselves, that GOD hath not created the heavens and the earth, and whatever is between them, otherwise than in truth, and hath set them a determined period? Verily a great number of men reject the belief of their future meeting their LORD at the resurrection. Do they not pass through the earth, and see what hath been the end of those who were before them? They excelled the MECCANS in strength, and broke up the earth*, and inhabited it in greater affluence and prosperity than they inhabit the same: and their apostles came unto them with evident miracles; and GOD was not disposed to treat them unjustly, but they injured their own souls by their obstinate infidelity; and the end of those who had done evil, was evil; because they charged the signs of GOD with falsehood, and laughed the same to scorn. GOD produceth creatures, and will hereafter restore them to life: then shall ye return unto him. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair: and they shall have no intercessors from among the idols which they associated with GOD; and they shall deny the false gods which they associated with him. On the day whereon the hour shall come, on that day shall the true believers and the infidels be separated: and they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow; but as for those who shall have disbelieved, and rejected our signs, and the meeting of the next life, they shall be delivered up to punishment. Wherefore glorify GOD, when the evening

* And broke up the earth.] To dig for water and minerals, and to till the ground for seed. &c. (1)

overtaketh you, and when ye rise in the morning: and unto him be praise in heaven and earth; and at sun-set, and when ye rest at noon^v. He bringeth forth the living out of the dead, and he bringeth forth the dead out of the living^x; and he quickeneth the earth after it hath been dead: and in like manner shall ye be brought forth from your graves. Of his signs one is, that he hath created you of dust; and behold, ye are become men, spread over the face of the earth. And of his signs another is, that he hath created for you, out of yourselves, wives, that ye may cohabit with them; and hath put love and compassion between you: verily herein are signs unto people who consider. And of his signs are also the creation of the heavens and the earth, and the variety of your languages, and of your complexions^y: verily herein are signs unto men of understanding. And of his signs are your sleeping by night and by day, and your seeking to provide for yourselves of his abundance: verily herein are signs unto people who hearken. Of his signs others are, that he sheweth you the lightning, to strike terror, and to give hope of rain, and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead: verily herein are signs unto people who understand. And of his signs this also is one, namely, that the heaven and the earth stand firm at his command: hereafter, when he shall call you out of the earth at one summons, behold, ye shall come forth. Unto him are subject whosoever are in the heavens and on earth: all are obedient unto him. It is he

^v Glorify God in the evening, &c.] Some are of opinion, that the five times of prayer are intended in this passage; the evening including the time both of the prayer of sun-set, and of the evening prayer properly so called; and the word I have rendered at sun-set, marking the hour of afternoon prayer, since it may be applied also to the time a little before sun-set.

^x See chap. iii. p. 59.

^y The variety of your languages and complexions.] Which are certainly most wonderful, and, as I conceive, very hard to be accounted for, if we allow the several nations in the world to be all the offspring of one man, as we are assured by scripture they are, without having recourse to the immediate omnipotency of God.

who originally produceth a creature, and afterwards restoreth the same to life: and this is most easy with him. He justly challengeth the most exalted comparison in heaven and earth^a; and he is the mighty, the wise. He propoundeth unto you a comparison taken from yourselves. Have ye, among the slaves whom your right hands possess, any partner in the substance which we have bestowed on you, so that ye become equal sharers therein with them, or that ye fear them as ye fear one another^{aa}? Thus do we distinctly explain our signs unto people who understand. But those who act unjustly, by attributing companions unto GOD, follow their own lusts, without knowledge: and who shall direct him whom GOD shall cause to err? They shall have none to help them. Wherefore be thou orthodox, and set thy face towards the true religion, the institution of GOD, to which he hath created mankind disposed: there is no change in what GOD hath created^b. This is the right religion: but the greater part of men know it not. And be ye turned unto him, and fear him, and be constant at prayer, and be not idolaters. Of those who have made a schism in their religion, and are divided into various sects, every sect rejoice in their own opinion. When adversity befalleth men, they call upon their LORD, turning unto him: afterwards, when he hath caused them to taste of his mercy, behold, a part of them associate other deities with their LORD; to shew themselves ungrateful for the favours which we have bestowed on them. Enjoy therefore the vain pleasures of this life; but

^a He justly challengeth the most exalted comparison, &c.] That is, In speaking of him, we ought to make use of the most noble and magnificent expressions we can possibly devise.

^{aa} See chap. xvi. p. 84.

^b The institution of GOD, to which he hath created mankind disposed, &c.] i. e. The immutable law, or rule, to which man is naturally dis-

posed to conform, and which every one would embrace, as most fit for a rational creature, if it were not for the prejudices of education. The Mohammedans have a tradition, that their prophet used to say, That every person is born naturally disposed to become a Moslem; but that a man's parents make him a Jew, a Christian, or a Magian.

hereafter shall ye know the consequence. Have we sent down unto them any authority, which speaketh of the false gods which they associate with him? When we cause men to taste mercy, they rejoice therein; but if evil befall them, for that which their hands have before committed, behold, they despair^d. Do they not see that God bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe. Give unto him who is of kin to thee his reasonable due; and also to the poor, and the stranger: this is better for those who seek the face of God; and they shall prosper. Whatever ye shall give in usury^e, to be an increase of mens' substance, shall not be increased by the blessing of GOD: but for whatever ye shall give in alms, for God's sake, ye shall receive a twofold reward. It is God who hath created you, and hath provided food for you: hereafter will he cause you to die; and after that will he raise you again to life. Is there any of your false gods, who is able to do the least of these things? Praise be unto him; and far be he removed from what they associate with him! Corruption^f hath appeared by land and by sea, for the crimes which mens' hands have committed; that it might make them to taste^g a part of the fruits of that which they have wrought, that peradventure they might turn from their evil ways. Say, Go through the earth, and see what hath been the end of those who have been before you: the greater part of them were idolaters. Set thy face therefore towards the

* Have we sent down unto them any authority, speaking of the false gods, &c.] That is, Have we, either by the mouth of any prophet, or by any written revelation, commanded or encouraged the worship of more gods than one?

^d They despair.] And seek not to regain the favour of God by timely repentance.

^e In usury.] Or by way of bribe.

The word may include any sort of extortion or illicit gain.

^f Corruption.] viz. Mischief and public calamities; such as famine, pestilence, droughts, shipwrecks, &c. Or erroneous doctrines, or a general depravity of manners.

^g That it might make them to taste, &c.] Some copies read, in the first person plural, That we might cause them to taste, &c.

right religion, before the day cometh, which none can put back from God. On that day shall they be separated into two companies: whoever shall have been an unbeliever, on him shall his unbelief be charged; and whoever shall have done that which is right, shall spread themselves couches of repose in paradise; that he may reward those who shall believe, and work righteousness, of his abundant liberality: for he loveth not the unbelievers. Of his signs one is, that he sendeth the winds, bearing welcome tidings of rain, that he may cause you to taste of his mercy; and that ships may sail at his command, that ye may seek to enrich yourselves of his abundance by commerce; and that ye may give thanks. We sent apostles, before thee, unto their respective people, and they came unto them with evident proofs: and we took vengeance on those who did wickedly; and it was incumbent on us to assist the true believers. It is God who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and afterwards disperseth the same: and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy; although before it was sent down unto them, before such relief, they were despairing. Consider therefore the traces of God's mercy; how he quickeneth the earth, after its state of death: verily the same will raise the dead; for he is almighty. Yet if we should send a blasting wind, and they should see their corn yellow and burnt up, they would surely become ungrateful, after our former favours. Thou canst not make the dead to hear, neither canst thou make the deaf to hear thy call, when they retire and turn their backs; neither canst thou direct the blind out of their error: thou shalt make none to hear, except him who shall believe in our signs; for they are resigned unto us. It is God who created you in weakness, and after weakness hath given you strength; and after strength, he will again reduce you to weak-

ness, and grey hairs: he createth that which he pleaseth; and he is the wise, the powerful. On the day whereon the last hour shall come, the wicked will swear that they have not tarried^b above an hour: in like manner did they utter lies in their life-time. But those on whom knowledge hath been bestowed, and faith, will say, Ye have tarried, according to the book of God^c, until the day of resurrection: for this is the day of resurrection; but ye knew it not. On that day their excuse shall not avail those who have acted unjustly; neither shall they be invited any more to make themselves acceptable unto GOD. And now have we propounded unto men, in this KORAN, parables of every kind: yet if thou bring them a verse thereof, the unbelievers will surely say, Ye are no other than publishers of vain falsehoods. Thus hath GOD sealed up the hearts of those who believe not. But do thou, O MOHAMMED, persevere with constancy, for the promise of GOD is true; and let not those induce thee to waver, who have no certain knowledge.

^b That they have not tarried.] Viz. In the world, or in their graves. See chap. xxiii. p. 186.

^c According to the book of GOD.] That is, According to his foreknowledge and decree in the pre-

served Table; or according to what is said in the Korân, where the state of the dead is expressed by these words (1), Behind them there shall be a bar until the day of resurrection (2).

(1) Chap. xxiii. p. 185.

(2) AL BRIDAWI.

C H A P. XXXI.

Intituled, **LOKMAN**^k; revealed at **MECCA**^l.

In the name of the most merciful **GOD**.

A. L. M.^m These are the signs of the wise book, a direction and a mercy unto the righteous; who observe the appointed times of prayer, and give alms, and have firm assurance in the life to come: these are directed by their **LORD**, and they shall prosper. There is a man who purchaseth a ludicrous storyⁿ, that he may seduce men from the way of **GOD**, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment. And when our signs are rehearsed unto him, he disdainfully turneth his back, as though he heard them not, as though there were a deafness in his ears: wherefore denounce unto him a grievous punishment. But they who shall believe, and work righteousness, shall enjoy gardens of pleasure; they shall continue therein for ever: this is the certain promise of **GOD**; and he is the mighty, the wise. He hath created the heavens without visible pillars

^k The chapter is so entitled from a person of this name mentioned therein, of whom more immediately.

^l Some except the fourth verse, beginning at these words, Who observe the appointed times of prayer, and give alms, &c. And others, three verses, beginning at these words, If all the trees in the earth were pens, &c.

^m See the Prelim. Disc. Sect. III. p. 78, &c.

ⁿ A ludicrous story.] i. e. Vain and silly fables. The passage was revealed, it is said, on occasion of al Nodar Ebn

al Hareth, who having brought from Persia, the romance of Rostam and Isfandiar, the two heroes of that country, recited it in the assemblies of the Koreish, highly extolling the power and splendor of the ancient Persian kings, and preferring their stories to those of Ad and Thainud, David and Solomon, and the rest which are told in the Korân. Some say that al Nodar bought singing girls, and carried them to those who were inclined to become Moslems, to divert them from their purpose by songs and tales (1).

(1) Al BIDA'WI.

to sustain them, and hath thrown on the earth mountains firmly rooted, lest it should move with you^o; and he hath replenished the same with all kinds of beasts: and we send down rain from heaven, and cause every kind of noble vegetable to spring forth therein. This is the creation of God: shew me now what they have created, who are worshipped besides him? verily the ungodly are in a manifest error. We heretofore bestowed wisdom on LOKMAN^p, and commanded

* He hath thrown on the earth mountains firmly rooted, &c. See chap. xvi. p. 77. A learned writer (1), in his notes on this passage, says the original word *Rawāsiya*, which the commentators in general will have to signify stable mountains, seems properly to express the Hebrew word *Mechonim*, i. e. bases, or foundations; and therefore he thinks the Korān has here translated that passage of the Psalms, He laid the foundations of the earth, that it should not be moved for ever (2). This is not the only instance which might be given, that the Mohammedan doctors are not always the best interpreters of their own scriptures.

^p Lokmān.] The Arab writers say, that Lokmān was the son of Baūra, who was the son or grandson of a sister or aunt of Job; and that he lived several centuries, and to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion, (whence some call him an Ethiopian,) with thick lips and lplay feet: but, in return, he received from God wisdom and eloquence in a great degree; which some pretend were given him in a vision, on his making choice of wisdom preferably to the

gift of prophecy, either of which were offered him. The generality of the Mohammedans therefore hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained his liberty on the following occasion. His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprised, asked him how he could eat so nauseous a fruit? To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favours (3). The commentators mention several quick repartees of Lokmān, which, together with the circumstances above-mentioned, agree so well with what Maximus Planudes has written of Esop, that from thence, and from the fables attributed to Lokmān, by the orientals, the latter has been generally thought to have been no other than the Esop of the Greeks. However that be, (for I think the matter will bear a dispute,) I am of opinion that Planudes borrowed great part of his life of Esop from the traditions he met with in the east concerning Lokmān, concluding them to have been the same person, because they were both slaves, and supposed to be the writers

(1) GOL. in Append. ad Erpenii Gram. p. 187.

(2) Psal. civ. 5.

(3) AL ZAMAKH. AL BEIDAWI, &c. V. D'HERBEL. Bibl. Orient. p. 516. & MARRACC. in Alc. p. 547.

commanded him, saying, Be thou thankful unto GOD: for whoever is thankful, shall be thankful to the advantage of his own soul; and if any shall be unthankful, verily GOD is self sufficient, and worthy to be praised. And remember when LOKMAN said unto his son^a, as he admonished him, O my son, Give not a partner unto GOD; for polytheism is a great impiety. We have commanded man concerning his parents^r, (his mother carrieth him in her womb with weakness and faintness, and he is weaned in two years,) saying, Be grateful unto me, and to thy parents. Unto me shall all come to be judged. But if thy parents endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not; bear them company in this world in what shall be reasonable^s; but follow the way of him who sincerely turneth unto me^t. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done. O my son, verily every matter, whether good or bad, though it be of the weight of a grain of mustard-seed, and be hidden in a rock, or in the heavens, or in the earth,

ters of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers (1).

^a His son.] Whom some name Anám, (which comes pretty near the Ennus of Planudes,) soine Alhcarn, and others Mathan.

^r We have commanded man concerning his parents, &c.] The two verses which begin at these words, and end with the following, viz. And then will I declare unto you that which ye have done, are no part of Lokman's advice to his son, but are

inserted by way of parenthesis, as very pertinent and proper to be repeated here, to shew the heinousness of idolatry: they are to be read (excepting some additions) in the twenty-ninth chapter, and were originally revealed on account of Saad Ebn Abi Wakkâs, as has been already observed (2).

^s Bear them company in what shall be reasonable.] That is, Shew them all deference and obedience so far as may be consistent with thy duty towards GOD.

^t Follow the way of him who is sincerely turned unto me.] The person particularly meant here was Abu Beer, at whose persuasion Saad had become a Moslem.

(1) V. la vie d'Elope, par Mr. de MEZIRIAC, & BAYLE, Dict. Hist. Art. Elope, Rem. B.

(2) See chap. xxix. p. 246. and the notes thereon

God will bring the same to light: for God is clear-sighted and knowing. O my son, be constant at prayer, and command that which is just, and forbid that which is evil: and be patient under the afflictions which shall befall thee; for this is a duty absolutely incumbent on all men. Distort not thy face out of contempt to men, neither walk in the earth with insolence; for God loveth no arrogant, vain-glorious person. And be moderate in thy pace: and lower thy voice; for the most ungrateful of all voices surely is the voice of asses*. Do ye not see that God hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favours, both outwardly and inwardly? There are some men who dispute concerning God without knowledge, and without a direction, and without an enlightening book. And when it is said unto them, Follow that which God hath revealed, they answer, Nay, we will follow that which we found our fathers to practise. What, though the devil invite them to the torment of hell? Whoever resigneth himself unto God, being a worker of righteousness, taketh hold on a strong handle; and unto God belongeth the issue of all things. But whoever shall be an unbeliever, let not his unbelief grieve thee: unto us shall they return; then will we declare unto them that which they have done, for God knoweth the innermost parts of the breasts of men. We will suffer them to enjoy this world for a little while: afterwards we will drive them to a severe punishment. If thou ask them who hath created the heavens and the earth, they will surely answer, God. Say, God be praised! But the greater part of them do not understand. Unto God belongeth whatever is in heaven and earth: for God is the self-sufficient, the praise-worthy. If whatever trees are in the earth were pens, and he should after that swell the sea into

* The voice of asses.] To the braying of which animal the Arabs liken a loud and disagreeable voice.

† Both outwardly and inwardly.] i. e. All kinds of blessings, regarding as well the mind as the body.

seven seas of ink, the words of GOD would not be exhausted^{*}; for GOD is mighty, and wise. Your creation and your refuscitation are but as the creation and refuscitation of one soul[†]: verily GOD both heareth and seeth. Dost thou not see that GOD causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve you? Each of those luminaries hasteneth in its course to a determined period: and GOD is well acquainted with that which ye do. This is declared concerning the divine knowledge and power, for that GOD is the true Being, and for that whatever ye invoke, besides him, is vanity; and for that GOD is the high, the great GOD. Dost thou not see that the ships run in the sea, through the favour of GOD, that he may shew you of his signs? Verily herein are signs unto every patient, grateful person. When waves cover them like overshadowing clouds, they call upon GOD, exhibiting the pure religion unto him; but when he bringeth them safe to land, there is of them who halteth between the true faith and idolatry. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person. O men, fear your LORD, and dread the day whereon a father shall not make satisfaction for his son, neither shall a son make satisfaction for his father at all: the promise of GOD is assuredly true. Let not this present life, therefore, deceive you; neither let the deceiver[‡] deceive you concerning GOD. Verily the knowledge of the hour of judgment is with GOD: and he causeth the rain to descend at his own appointed time; and he knoweth what is in the wombs of females. No

* If whatever trees are in the earth were pens, &c.] This passage is said to have been revealed in answer to the Jews, who insisted that all knowledge was contained in the law (1).

† As the creation and refuscitation

of one soul.] GOD being able to produce a million of worlds by the single word Kun, i. e. Be; and to raise the dead in general by the single word Kum, i. e. Arise.

‡ The deceiver.] i. e. The devil.

soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die^a: but GOD is knowing, and fully acquainted with all things.

^a In this passage five things are enumerated, which are known to GOD alone, viz. The time of the day of judgment; the time of rain; what is forming in the womb, as whether it be male or female, &c. what shall happen on the morrow; and where any person shall die. These the Arabs, according to a tradition of their prophet, call the five keys of secret knowledge. The passage, it is said, was occasioned by al Hareth Ebn Amru, who propounded questions of this nature to Mohammed.

As to the last particular, al Beidâwi

relates the following story. The angel of death passing once by Solomon in a visible shape, and looking at one who was sitting with him, the man asked who he was, and, upon Solomon's acquainting him that it was the angel of death, said, He seems to want me; wherefore order the wind to carry me from hence into India: which being accordingly done, the angel said to Solomon, I looked so earnestly at the man out of wonder; because I was commanded to take his soul in India, and found him with thee in Palestine.

C H A P. XXXII.

Intituled, Adoration^b; revealed at MECCA.

In the name of the most merciful GOD.

A. L. M.^c The revelation of this book, there is no doubt thereof, is from the LORD of all creatures. Will they say, MOHAMMED hath forged it? Nay, it is the truth from thy LORD, that thou mayest preach to a people, unto whom no preacher hath come before thee^d; peradventure they will be directed. It is GOD who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended his throne. Ye have no patron or intercessor besides him. Will ye not therefore consider? He governeth all things from heaven even to the earth: hereafter shall they return unto

^b The title is taken from the middle of the chapter, where the believers are said to fall down adoring.

^c See the Prelim. Disc. Sect. III. p. 78.

^d See chap. xxviii. p. 111.

him,

him, on the day whose length shall be a thousand years^e, of those which ye compute. This is he who knoweth the future, and the present; the mighty, the merciful. It is he who hath made every thing which he hath created exceeding good; and first created man of clay, and afterwards made his posterity of an extract of despicable water^f; and then formed him into proper shape, and breathed of his spirit into him; and hath given you the senses of hearing and seeing, and hearts to understand. How small thanks do ye return! And they say, When we shall lie hidden in the earth, shall we be raised thence a new creature? Yea, they deny the meeting of their LORD at the resurrection. Say, The angel of death^g, who is set over you, shall cause you to die: then shall ye be brought back unto your LORD. If thou couldest see, when the wicked shall bow down their heads before their LORD, saying, O LORD, we have seen, and have heard: suffer us therefore to return into the world, and we will work that which is right; since we are now certain of the truth of what hath been preached to us: thou wouldst see an amazing sight. If we had pleased, we had certainly given unto every soul its direction: but the word which hath

^e A thousand years.] As to the reconciliation of this passage with another (1), which seems contradictory, see the Prelim. Disc. Sect. IV. p. 110, 111.

Some, however, do not interpret the passage before us of the resurrection, but suppose that the words here describe the making and executing of the decrees of GOD, which are sent down from heaven to earth, and are returned (or ascend, as the verb properly signifies) back to him, after they have been put in execution, and present themselves, as it were, so executed, to his knowledge, in the space of a day with GOD, but with man, of a

thousand years. Others imagine this space to be the time which the angels, who carry the divine decrees, and bring them back executed, take in descending and re-ascending, because the distance from heaven to earth is a journey of five hundred years: and others fancy that the angels bring down at once decrees for a thousand years to come, which being expired, they return back for fresh orders, &c.

(2).
^f An extract of despicable water.] i. e. Seed.

^g See the Prelim. Disc. Sect. IV. p. 94.

(1) Chap. 70.

(2) Al BEIDAWI.

proceeded from me, must necessarily be fulfilled, when I said, Verily I will fill hell with genii and men altogether^h. Taste therefore the torment prepared for you, because ye have forgotten the coming of this your day: we also have forgotten you; taste therefore a punishment of eternal duration, for that which ye have wrought. Verily they only believe in our signs, who, when they are warned thereby, fall down adoring, and celebrate the praise of their LORD, and are not elated with pride: their sides are raised from their beds, calling on their LORD with fear and with hope; and they distribute alms out of what we have bestowed on them. No soulⁱ knoweth the complete satisfaction^k which is secretly prepared for them, as a reward for that which they have wrought. Shall he, therefore, who is a true believer, be as he who is an impious transgressor? They shall not be held equal. As to those who believe, and do that which is right, they shall have gardens of perpetual abode, an ample recompense for that which they shall have wrought: but as for those who impiously transgress, their abode shall be hell-fire; so often as they shall endeavour to get thereout, they shall be dragged back into the same; and it shall be said unto them, Taste ye the torment of hell-fire; which ye rejected as a falsehood. And we will cause them to taste the nearer punishment of this world, besides the more grievous punishment of the next; peradventure they will repent. Who is more unjust than he who is warned by the signs of his LORD, and then turneth aside from the same? We will surely take vengeance on the wicked. We heretofore de-

^h See chap. vii. p. 188. and chap. xi. p. 33.

ⁱ No soul.] Not even an angel of those who approach nearest God's throne, nor any prophet who hath been sent by him (1).

^k The complete satisfaction.] Literally, The joy of the eyes. The

commentators fail not, on occasion of this passage, to produce that saying of their prophet, which was originally none of his own: God saith, I have prepared for my righteous servants, what eye hath not seen, nor hath ear heard, nor hath entered into the heart of man to conceive.

livered the book of the law unto MOSES; wherefore be not thou in doubt as to the revelation thereof¹: and we ordained the same to be a direction unto the children of ISRAEL; and we appointed teachers from among them, who should direct the people at our command, when they had persevered with patience, and had firmly believed in our signs. Verily thy LORD will judge between them, on the day of resurrection, concerning that wherein they have disagreed. Is it not known unto them how many generations we have destroyed before them, through whose dwellings they walk^m? Verily herein are signs: will they not therefore hearken? Do they not see that we drive rain unto a land bare of grafs and parched up, and thereby produce corn, of which their cattle eat, and themselves also? Will they not therefore regard? The infidels say to the true believers, When will this decision be made between us, if ye speak truth? Answer, On the day of that decisionⁿ, the faith of those who shall have disbelieved shall not avail them; neither shall they be respited any longer. Wherefore avoid them, and expect the issue: verily they expect to gain some advantage over thee.

¹ Be not thou in doubt as to the revelation thereof.] Or, as some interpret it, of the revelation of the Korân to thyself; since the delivery of the law to Moses proves that the revelation of the Korân to thee is not the first instance of the kind. Others think the words should be translated thus, Be not thou in doubt as to thy meeting of that prophet; supposing that the interview between Moses and Mohammed in the sixth heaven, when the latter took his night-journey thither, is here intended (1).

^m Through whose dwellings they walk.] The Meccans frequently passing by the places where the Adites, Thamudites, Midianites, Sodomites, &c. once dwelt.

ⁿ On the day of that decision.] That is, On the day of judgment: though some suppose the day here intended to be that of the victory at Bedr, or else that of the taking of Mecca, when several of those who had been proscribed were put to death without remission (2).

(1) AL BEIDAWI.

(2) See the Prelim. Dis. Sect. II. p. 72.

C H A P. XXXIII.

Intituled, The Confederates^o; revealed at
MEDINA.

In the name of the most merciful God.

O Prophet, fear God, and obey not the unbelievers and the hypocrites^p: verily God is knowing and wise. But follow that which is revealed unto thee from thy LORD; for God is well acquainted with that which ye do: and put thy trust in God; for God is a sufficient protector. God hath not given a man two hearts within him: neither hath he made your wives (some of whom ye divorce, regarding them after as your mothers) your true mothers; nor hath he made your adopted sons your true sons^q. This is your saying in your mouths:

^o Part of this chapter was revealed on occasion of the war of the Ditch, which happened in the fifth year of the Hejra, when Medina was besieged, for above twenty days, by the joint and confederate forces of several Jewish tribes, and of the inhabitants of Mecca, Najd, and Tehâma, at the instigation of the Jews of the tribe of Nadhir, who had been driven out of their settlement near Medina, by Mohammed, the year before (1).

^p Obey not the unbelievers and hypocrites.] It is related that Abu Sofîân, Acrema Ebn Abi Jahl, and Abu'l A'war al Salami, having an amicable interview with Mohammed, at which were present also Abdallah Ebn Obba, Moatteb Ebn Kosheir, and Jaad Ebn Kais, they proposed to the prophet, that if he would leave off preaching against the worship of their gods, and acknowledge them to be mediators, they would give him and his LORD no farther disturbance; upon which these words were revealed (2).

^q God hath not given a man two hearts.] This passage was revealed to abolish two customs among the old Arabs. The first was their manner of divorcing their wives, when they had no mind to let them go out of their house, or to marry again: and this the husband did by saying to the woman, Thou art henceforward to me, as the back of my mother; after which words pronounced he abtained from her bed, and regarded her in all respects as his mother, and she became related to all his kindred in the same degree as if she had been really so. The other custom was the holding their adopted sons to be as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation, in the prohibited degrees, as it would have done in the case of a genuine son. The latter Mohammed had a particular reason to abolish, viz. his marrying the divorced wife of his freed-man Zeid, who was also his adopted son; of which more will

(1) V. ABU'LFEDÆ Vit. Moh. p. 73. & GAGNIER, Vie de Mahomet l. 4. c. 1.

(2) AL BEIDAWI.

mouths: but GOD speaketh the truth; and he directeth the right way. Call such as are adopted, the sons of their natural fathers: this will be more just in the sight of GOD. And if ye know not their fathers, let them be as your brethren in religion, and your companions: and it shall be no crime in you, that ye err^r in this matter; but that shall be criminal which your hearts purposely design; for GOD is gracious and merciful. The prophet is nigher unto the true believers than their own souls^s; and his wives are their mothers^t. Those who are related by consanguinity, are nigher of kin the one of them unto the others, according to the book of GOD, than the other true believers, and the Mohâjerûn^u: unless that ye do what is fitting and reasonable to your re-

will be said by and by. By the declaration which introduces this passage, that GOD has not given a man two hearts, is meant, that a man cannot have the same affection for supposed parents, and adopted children, as for those who are really so. They tell us the Arahs used to say, of a prudent and acute person, that he had two hearts; whence one Abu Mâmer, or, as others write, Jemil Ebn Afad al Fihri, was surnamed Dhu'lkalbein, or the Man with two Hearts (1).

^r That ye err.] Through ignorance or mistake; or, That ye have erred for the time past.

^s The prophet is nigher unto the true believers than their own souls.] Commanding them nothing but what is for their interest and advantage, and being more solicitous for their present and future happiness even than themselves; for which reason he ought to be dear to them, and deserves their utmost love and respect. In some copies these words are added, And he is a father unto them; every prophet being the spiritual father of his people, who are therefore brethren. It is said

that this passage was revealed, on some of Mohammed's followers telling him, when he summoned them to attend him in the expedition of Tabûc (2), that they would ask leave of their fathers and mothers (3).

^t His wives are their mothers.] Though the spiritual relation between Mohammed and his people, declared in the preceding words, created no impediment to prevent his taking to wife such women among them as he thought fit, yet the commentators are of opinion, that they are here forbidden to marry any of his wives (4).

^u Those who are related by consanguinity are nigher of kin unto one another, according to the book of GOD, than the true believers and the Mohâjerûn.] These words, which also occur, excepting the latter part of the sentence, in the eighth chapter, abrogate that law concerning inheritances, published in the same chapter, whereby the Mohâjerûn and Ansârs were to be the heirs of one another, exclusive of their nearer relations, who were infidels (5).

(1) AL BEIDAWI, JALLALO'DDIN, &c.

(2) See chap. ix. p. 247 not.^a.

(3) AL BEIDAWI.

(4) See the Prelim. Disc. Sect. VI p. 182.

(5) See

chap. viii. p. 236.

lations in general. This is written in the book of GOD^v. Remember when we accepted their covenant from the prophets^{*}, and from thee, O MOHAMMED, and from NOAH, and ABRAHAM, and MOSES, and JESUS the son of MARY, and received from them a firm covenant^y, that GOD may examine the speakers of truth concerning their veracity^z: and he hath prepared a painful torment for the unbelievers. O true believers, remember the favour of GOD towards you, when armies of infidels came against you^a, and we sent against them a wind, and hosts of angels which ye saw not^b: and GOD beheld that which ye did.

^v In the book of God.] i. e. In the preserved Table, or the Korân; or, as others suppose, in the Pentateuch.

^{*} When we received their covenant from the prophets.] Jallalo'ddin supposes this covenant was made when Adam's posterity were drawn forth from his loins, and appeared before GOD like small ants (1): but Marracci conjectures that the covenant here meant, was the same which the Talmudists pretend all the prophets entered into with GOD on mount Sinai, where they were all assembled in person with Moses (2).

^y A firm covenant.] Whereby they undertook to execute their several commissions, and promised to preach the religion commanded them by GOD.

^z That GOD may examine the speakers of truth concerning their veracity.] i. e. That he may at the day of judgment demand of the prophets in what manner they executed their several commissions, and how they were received by their people: or, as the words may also import, that he may examine those who believed on them concerning their belief, and reward them accordingly.

^a When armies of infidels came against you.] These were the forces

of the Koreish and the tribe of Ghatfân, confederated with the Jews of al Nadhir and Koreidha, who besieged Medina to the number of twelve thousand men, in the expedition called the war of the Ditch

^b We sent against them a wind and hosts of angels, &c.] On the enemies approach, Mohammed, by the advice of Salmân the Persian, ordered a deep ditch or entrenchment to be dug round Medina, for the security of the city, and went out to defend it with three thousand men. Both sides remained in their camps near a month, without any other acts of hostility than shooting of arrows, and slinging of stones; till, in a winter's night, GOD sent a piercing cold east-wind, which benumbed the limbs of the confederates, blew the dust in their faces, extinguished their fires, overturned their tents, and put their horses in disorder, the angels at the same time crying, Allah achar round about their camp; whereupon Toleiha Ebn Khowailed, the Asadite, said aloud, Mohammed is going to attack you with enchantments, wherefore provide for your safety by flight: and accordingly the Koreish first, and afterwards the Ghatfânites, broke up the siege, and returned home; which retreat was also not a little owing to the dissensions

(1) See chap. vii. p. 220.

(2) See chap. iii. p. 71.

did. When they came against you from above you, and from below you^c, and when your fight became troubled, and your hearts came even to your throats for fear, and ye imagined of God various imaginations^d. There were the faithful tried, and made to tremble with a violent trembling. And when the hypocrites, and those in whose heart was an infirmity, said, God and his apostle have made you no other than a fallacious promise^e. And when a party of them^f said, O inhabitants of YATHREB^g, there is no place of security for you here; wherefore return home. And a part of them asked leave of the prophet to depart, saying, Verily our houses are defenceless, and exposed to the enemy: but they were not defenceless; and their intention was no other than to fly. If the city had been entered upon them by the enemy from the parts adjacent, and they had been asked to desert the true believers, and to fight against them; they had surely consented thereto: but they had not, in such case, remained in the same^h but a

sions among the confederate forces, the raising and fomenting whereof the Mohammedans also ascribe to God. It is related, that when Mohammed heard that his enemies were retired, he said, I have obtained success by means of the east wind; and Ad perished by the west wind (1).

^c When they came against you from above you, and from below you.] The Ghatfânites pitched on the east side of the town, on the higher part of the valley; and the Koreish on the west side, on the lower part of the valley (2).

^d Ye imagined of God various imaginations.] The sincere, and those who were more firm of heart, fearing they should not be able to stand the trial; and the weaker-hearted, and hypocrites, thinking themselves delivered up to slaughter and destruction.

^e When the hypocrites said, God and his apostle have made you no other

than a fallacious promise.] The person who uttered these words, it is said, was Moatteb Ebn Kofheir, who told his fellows that Mohammed had promised them the spoils of the Persians and the Greeks, whereas now not one of them dared to stir out of their entrenchment (3).

^f When a party of them said, &c.] viz. Aws Ebn Keidhi, and his adherents.

^g Yathreb.] This was the ancient and proper name of Medina, or of the territory wherein it stands. Some suppose the town was so named from its founder, Yathreb, the son of Kâbiya, the son of Mahlayel, the son of Aram, the son of Sem, the son of Noah; though others tell us it was built by the Amalekites (4).

^h In the same.] i. e. In the city; or, in their apostacy and rebellion, because the Moslems would surely succeed at last.

(1) AL BEIDAWI, ABU'LF. vit. Moh. p. 77, &c.

(2) Idem.

(3) Idem. V. ABU'LF. ubi sup. p. 76.

(4) AHMED EBN YUSOF.

See the Prelim. Dis. p. 6.

little while. They had before made a covenant with God, that they would not turn their backs¹; and the performance of their covenant with God shall be examined into hereafter. Say, Flight shall not profit you, if ye fly from death or from slaughter: and if it would, yet shall ye not enjoy this world but a little. Say, Who is he who shall defend you against God, if he is pleased to bring evil on you, or is pleased to shew mercy towards you? They shall find none to patronise or protect them, besides God. God already knoweth those among you who hinder others from following his apostle, and who say unto their brethren, Come hither unto us; and who come not to battle, except a little^k; being covetous towards you^l: but when fear cometh on them, thou seest them look unto thee for assistance, their eyes rolling about, like the eyes of him who fainteth by reason of the agonies of death: yet when their fear is past, they inveigh against you with sharp tongues; being covetous of the best and most valuable part of the spoils. These believe not sincerely; wherefore God hath rendered their works of no avail; and this is easy with God. They imagined that the confederates would not depart and raise the siege: and if the confederates should come another time, they would wish to live in the deserts among the Arabs who dwell in tents^m, and there to inquire after news concerning you: and although they were with you this time, yet they fought not, except a little. Ye have in the apostle

¹ They had made a covenant with God, &c.] The persons meant here were Banu Haretha, &c. who having behaved very ill, and run away on a certain occasion, promised they would do so no more (1).

^k And who come not to battle, except a little.] Either coming to the army in small numbers; or staying with them but a little while, and then returning on some feigned excuse; or behaving ill in time of action. Some expositors take these

words to be part of the speech of the hypocrites, reflecting on Mohammed's companions for lying idle in the trenches, and not attacking the enemy.

^l Being covetous towards you.] i. e. Sparing of their assistance either in person or with their purse; or being greedy after the booty.

^m They would wish to live in the deserts, &c.] That they might be absent, and not obliged to go to war.

of GOD an excellent example^a, unto him who hopeth in GOD and the last day, and remembereth GOD frequently. When the true believers saw the confederates, they said, This is what GOD and his apostle have foretold us^o; and GOD and his apostle have spoken the truth: and it only increased their faith and resignation. Of the true believers, some men justly performed what they had promised unto GOD^r, and some of them have finished their course^q, and some of them wait the same advantage^r; and they changed not their promise, by deviating therefrom in the least: that GOD may reward the just performers of their covenant for their fidelity; and may punish the hypocritical, if he pleaseth, or may be turned unto them: for GOD is ready to forgive, and merciful. GOD hath driven back the infidels in their wrath: they obtained no advantage; and GOD was a sufficient protector unto the faithful in battle; for GOD is strong and mighty. And he hath caused such of those who have received the scriptures, as assisted the confederates, to come down out of their fortresses^s, and he cast into their hearts

^a Ye have in the apostle of GOD an excellent example.] viz. Of firmness in time of danger, of confidence in the divine assistance, and of piety by fervent prayer for the same.

^o This is what GOD and his apostle have foretold us.] Namely, That we must not expect to enter paradise, without undergoing some trials and tribulations (1). There is a tradition that Mohammed actually foretold this expedition of the confederates some time before, and the success of it (2).

^p Some men justly performed what they had promised unto GOD.] By standing firm with the prophet, and strenuously opposing the enemies of the true religion, according to their engagement. *

^q Some of them have finished their

course.] Or, as the words may be translated, Have fulfilled their vow, or paid their debt to nature, by falling martyrs in battle; as did Hamza, Mohammed's uncle, Masab Ebn Omair, and Ans Ebn al Nadr (3), who were slain at the battle of Ohod. The martyrs at the war of the Ditch were six, including Saad Ebn Moadh, who died of his wound about a month after (4).

^r And some wait for the same advantage.] As Othman and Telha (5).

^s Such of those who have received the scriptures, as assisted the confederates.] These were the Jews of the tribe of Koreidha, who, though they were in league with Mohammed, had, at the incessant persuasion

S 2

(1) See chap. ii. p. 38. chap. iii. p. 80. chap. xxix. p. 246, &c. (2) Al BRIDAWI. (3) Idem. (4) ASU'LY, vit. Moh. p. 79. (5) Al BRIDAWI.

son of Caab Ebn Afad, a principal man among them, perfidiously gone over to his enemies in this war of the Ditch, and were severely punished for it. For the next morning, after the confederate forces had decamped, Mohammed and his men returned to Medina, and laying down their arms, began to refresh themselves after their fatigue; upon which Gabriel came to the prophet, and asked him whether he had suffered his people to lay down their arms, when the angels had not laid down theirs; and ordered him to go immediately against the Koradhites, assuring him that himself would lead the way. Mohammed, in obedience to the divine command, having caused public proclamation to be made, that every one should pray that afternoon for success against the sons of Koreidha, set forward on the expedition without loss of time; and being arrived at the fortress of the Koradhites, besieged them for twenty-five days, at the end of which, those people, being in great terror and distress, capitulated, and at length, not daring to trust to Mohammed's mercy, surrendered at the discretion of Saad Ebn Moâdh (1), hoping that he, being the prince of the tribe of Aws, their old friends and confederates, would have some regard for them: but they were deceived; for Saad being greatly incensed at their breach of faith, had begged of God that he might not die of the wound he had received at the Ditch, till he saw vengeance taken on the Koradhites; and therefore adjudged that the men should be put to the sword, the women and children made slaves, and their goods be divided among

the Moslems; which sentence Mohammed had no sooner heard, than he cried out, That Saad had pronounced the sentence of God: and the same was accordingly executed; the number of men who were slain, amounting to six hundred, or, as others say, to seven hundred, or very near; among whom were Hoyai Ebn Akhtab, a great enemy of Mohammed's, and Caab Ebn Afad, who had been the chief occasion of the revolt of their tribe; and soon after Saad, who had given judgment against them, died, his wound, which had been skinned over, opening again (2).

And cast into their hearts terrors and dismay.] This was the work of Gabriel, who, according to his promise, went before the army of Moslems. It is said that Mohammed, a little before he came to the settlement of the Koradhites, asking some of his men, whether any body had passed them, they answered, that Dohya Ebn Kholeifa, the Calbite, had just passed by them, mounted on a white mule, with housings of satin: to which he replied, That person was the angel Gabriel, who is sent to the sons of Koreidha, to shake their castles, and to strike their hearts with fear and consternation (3).

And God hath caused you to inherit their land, &c.] Their immoveable possessions Mohammed gave to the Mohâjerin, saying, that the Ansârs were in their own houses, but that the others were destitute of habitations. The moveables were divided among his followers; but he remitted the fifth part, which was usual to be taken in other cases (4).

(1) See chap. viii. p. 227. not.^e. (2) Al BEIDAWI, ABU'LF. Vit. Moh. p. 77, &c. V. GAGNIER, Vie de Mah. l. 4. c. 2. (3) EBN ISHAK. (4) Al BEIDAWI.

trodden^w, for God is almighty. O prophet, say unto thy wives, If ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismissal^x: but if ye seek God and his apostle, and the life to come, verily God hath prepared for such of you as work righteousness, a great reward. O wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled unto her twofold^y; and this is easy with God: * but whosoever of you shall be obedient unto God and his apostle, and shall do that which is right, we will give her her reward twice^z, and we have prepared for her an honourable provision in paradise. O wives of the prophet, ye are not as other women: if ye fear GOD, be not too complainant in speech, lest he should covet, in whose heart is a disease of incontinence; but speak the speech which is convenient. And sit still in your houses; and set not out yourselves with the ostentation of the former time of ignorance^a: and observe the appointed times of

^w A land on which ye have not trodden.] By which some suppose Persia and Greece are meant; others, Khaibar; and others, whatever lands the Moslems may conquer till the day of judgment (1).

^x O prophet, say unto thy wives, If ye seek this present life, &c.] This passage was revealed on Mohanmed's wives asking for more sumptuous cloaths, and an additional allowance for their expences; and he had no sooner received it, than he gave them their option, either to continue with him, or to be divorced, beginning with Ayesha, who chose God and his apostle, and the rest followed her example; upon which the prophet thanked them, and the following words were revealed; viz. It shall not be lawful for thee to take other women to wife hereafter (2), &c. From

hence some have concluded, that a wife who has her option given her, and chooses to stay with her husband, shall not be divorced; though others are of a contrary opinion (3).

^y Her punishment shall be doubled.] For the crime would be more enormous and unpardonable in them, because of their superior condition, and the grace which they have received from God; whence it is that the punishment of a free person is ordained to be double to that of a slave (4), and prophets are more severely reprimanded for their faults than other men (5).

^z We will give her her reward twice.] viz. Once for her obedience, and a second time for her conjugal affection to the prophet, and handsome behaviour to him.

^a With the ostentation of the former

S 3

(1) Al BEIDAWI. (2) See after, in this chap. p. 282. (3) Al BEIDAWI.

(4) See chap. iv. p. 98.

(5) Al BEIDAWI.

of prayer, and give alms; and obey God, and his apostle; for God desireth only to remove from you the abomination of vanity, since ye are the household of the prophet, and to purify you by a perfect purification^b. And remember that which is read in your houses, of the signs of God, and of the wisdom revealed in the KORAN; for God is clear-sighted, and well acquainted with your actions. Verily the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the almsgivers of either sex, and the men who fast, and the women who fast, and the chaste men, and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness, and a great reward. It is not fit for a true believer of either sex, when God and his apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own^c; and whoever is disobedient unto God and his apostle, surely erreth with a manifest error. And remember when thou saidst to him unto whom God had been gra-

mer time of ignorance.] That is, In the old time of idolatry. Some suppose the times before the flood, or the time of Abraham, to be here intended, when women adorned themselves with all their finery, and went abroad into the streets to shew themselves to the men (1).

^b God desireth to remove from you the abomination, &c.] The pronouns of the second person in this part of the passage being of the masculine gender, the Shütes pretend the sentence has no connection with the foregoing or the following words; and will have it, that by the household of the prophet are particularly meant Fâtema and Ali, and their two sons, Hasan and

Hosein, to whom these words are directed (2).

^c It is not fit for a true believer, when God and his apostle have decreed a thing, that they should have the liberty of choosing, &c.] This verse was revealed on account of Zeinab (or Zenobia) the daughter of Jahash, and wife of Zeid, Mohammed's freed-man, whom the prophet sought in marriage, but received a repulie from the lady and her brother Abdallah, they being at first averse to the match; for which they are here reprehended. The mother of Zeinab, it is said, was Amima, the daughter of Abd'almotalleb, and aunt to Mohammed (3).

(1) AL BEIDAWI.

(2) Idem.

(3) AL BEIDAWI, JALLALO'DDIN.

cious^d, and on whom thou also hadst conferred favours^e, Keep thy wife to thyself, and fear God: and thou didst conceal that in thy mind which God had determined to discover^f, and didst fear men; whereas it was more just that thou shouldst fear God. But when Zeid^g had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee^h, lest a crime should be

^d When thou saidst to him unto whom God had been gracious.] viz. Zeid Ebn Hisham, on whom God had bestowed the grace early to become a Moslem.

^e And on whom thou hadst conferred favours.] By giving him his liberty, and adopting him for thy son, &c.

Zeid was of the tribe of Calb, a branch of the Khodaites, descended from Hamyar, the son of Saba; and being taken in his childhood by a party of free-booters, was bought by Mohammed: or, as others say, by his wife Hâdijah, before she married him. Some years after, Haretha, hearing where his son was, took a journey to Mecca, and offered a considerable sum for his ransom; whereupon Mohammed said, Let Zeid come hither; and if he chooses to go with you, take him without ransom: but if it be his choice to stay with me, why should I not keep him? And Zeid being come, declared that he would stay with his master, who treated him as if he were his only son. Mohammed no sooner heard this, but he took Zeid by the hand, and led him to the black stone of the Caaba, where he publicly adopted him for his son, and constituted him his heir; with which the father acquiesced, and returned home well satisfied. From this time Zeid was called the son of Mohammed, till the publication of Islâm; after which the prophet gave him to wife Zeinab (1)

^f And thou didst conceal that in

thy mind which God had determined to discover.] Namely, thy affection to Zeinab. The whole intrigue is artfully enough unfolded in this passage; the story is as follows.

Some years after his marriage, Mohammed going to Zeid's house on some affair, and not finding him at home, accidentally cast his eyes on Zeinab, who was then in a dress which discovered her beauty to advantage, and was so smitten at the sight, that he could not forbear crying out, God be praised, who turneth the hearts of men as he pleaseth! This Zeinab failed not to acquaint her husband with, on his return home; whereupon Zeid, after mature reflection, thought he could do no less than part with his wife, in favour of his benefactor; and therefore resolved to divorce her, and acquainted Mohammed with his resolution: but he, apprehending the scandal it might raise, offered to dissuade him from it, and endeavoured to stifle the flames which inwardly consumed him; but at length his love for her being authorized by this revelation, he acquiesced, and, after the term of her divorce was expired, married her, in the latter end of the 5th year of the Hejra (2).

^g Zeid.] It is observed that this is the only person, of all Mohammed's companions, whose name is mentioned in the Korân.

^h We joined her in marriage unto thee.] Whence Zeinab used to vaunt herself above the prophet's other wives,

S 4

(1) Al JANNABI. V. GAGNIER, Vie de Moh. l. 4. c. 3.

(2) Al BEIDAWI, al JANNABI, &c.

be charged on the true believers, in marrying the wives of their adopted sons, when they have determined the matter concerning them¹: and the command of GOD is to be performed. No crime is to be charged on the prophet, as to what GOD hath allowed him, conformable to the ordinance of GOD with regard to those who preceded him, (for the command of GOD is a determinate decree,) who brought the messages of GOD, and feared him, and feared none besides GOD: and GOD is a sufficient accompanant. MOHAMMED is not the father of any man among you: but the apostle of GOD, and the seal of the prophets: and GOD knoweth all things. O true believers, remember GOD with a frequent remembrance, and celebrate his praise morning and evening. It is he who is gracious unto you, and his angels intercede for you, that he may lead you forth from darkness into light; and he is merciful towards the true believers. Their salutation, on the day whereon they shall meet him, shall be, Peace! and he hath prepared for them an honourable recompense. O prophet, verily we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats, and an inviter unto GOD, through his good pleasure, and a shining light. Bear good tidings therefore unto the true believers, that they shall receive great abundance from GOD. And obey not the unbelievers and the hypocrites, and mind not their evil treatment: but trust in GOD; and GOD is a sufficient protector. O true believers, when ye marry women who are believers, and after-

wives, saying, that GOD had made the match between Mohammed and herself, whereas their marriages were made by their relations (1).

¹ Left a crime should be charged on the true believers, in marrying the wives of their adopted sons, &c.] For this feigned relation, as has been observed, created an impediment of marriage among the old Arabs within

the prohibited degrees, in the same manner as if it had been real; and therefore Mohammed's marrying Zeinab, who had been his adopted son's wife, occasioned great scandal among his followers, which was much heightened by the Jews and hypocrites; but the custom is here declared unreasonable, and abolished for the future.

(1) Al BEIDAWI, al JANNABI, &c.

wards put them away, before ye have touched them, there is no term prescribed you to fulfil towards them^k after their divorce: but make them a present^l, and dismiss them freely, with an honourable dismissal. O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right-hand possesseth, of the booty which God hath granted thee^m, and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee from MECCAⁿ, and any other believing woman, if she give herself unto the prophet^o; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee, above the rest of the true believers^p. We know what

^k There is no time prescribed you to fulfil towards them.] That is, Ye are not obliged to keep them any certain time before ye dismiss them, as ye are those with whom the marriage has been consummated. See chap. ii. p. 40, 41.

^l Make them a present.] i. e. If no dower has been assigned them: for if a dower has been assigned, the husband is obliged, according to the Sonna, to give the woman half the dower agreed on, besides a present (1). This is still to be understood of such women with whom the marriage has not been consummated.

^m The slaves of the booty which God hath granted thee.] It is said, therefore, that the women slaves which he should buy are not included in this grant.

ⁿ Who have fled with thee from Mecca.] But not the others. It is related of Omm Hâni, the daughter of Abu Taleb, that she should say, The apostle of God courted me for his wife; but I excused myself to him, and he accepted of my excuse; afterwards this verse was revealed; but he was not thereby allowed to

marry me, because I fled not with him (2).

It may be observed that Dr. Prideaux is much mistaken, when he asserts that Mohammed, in this chapter, brings in God exempting him from the law in the fourth chapter (3); whereby the Moslems are forbidden to marry within certain degrees, and giving him an especial privilege to take to wife the daughter of his brother, or the daughter of his sister (4).

^o And any believing woman, if she give herself unto the prophet.] Without demanding any dower. According to a tradition of Ebn Abbas, the prophet, however, married no woman without assigning her a dower. The commentators are not agreed who was the woman particularly meant in this passage; but they name four, who are supposed to have thus given themselves to the prophet, viz. Maimûna Bint al Hareth, Zeinab Bint Khozaima, Ghazia Bint Jâber, surnamed Omm Shoraic, (which three he actually married,) and Khawla Bint Hakim, whom, as it seems, he rejected.

^p This is a peculiar privilege granted thee, above the rest of the true

(1) AL BRIDAWI, &c. Life of Mah. p. 116.

(2) Idem.

(3) Pag. 97, 98.

(4) See PRIDE.

what we have ordained them concerning their wives, and the slaves whom their right-hands possess: lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is gracious and merciful. Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected: and it shall be no crime in thee¹. This will be more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: God knoweth whatever is in your hearts; and God is knowing and gracious. It shall not be lawful for thee to take other women to wife hereafter², nor to exchange any of thy wives for them³,

true believers.] For no Moslem can legally marry above four wives, whether free women or slaves; whereas Mohammed is, by the preceding passage, left at liberty to take as many as he pleased, though with some restrictions.

¹ Thou mayest postpone the turn of such of thy wives as thou shalt please, &c.] By this passage some farther privileges were granted unto Mohammed; for, whereas other men are obliged to carry themselves equally towards their wives (1), in case they had more than one, particularly as to the duties of the marriage bed, to which each has a right to be called in her turn, (which right was acknowledged in the most early ages) (2), and cannot take again a wife whom they have divorced the third time, till she has been married to another, and divorced by him (3), the prophet was left absolutely at liberty to deal with them in these and other respects as he thought fit.

² It shall not be lawful for thee to take other women to wife hereafter, &c.] The commentators differ as to the express meaning of these

words. Some think Mohammed was thereby forbidden to take any more wives than nine, which number he then had, and is supposed to have been his limit, as four was that of other men: some imagine that after this prohibition, though any of the wives he then had should die, or be divorced, yet he could not marry another in her room: some think he was only forbidden from this time forward to marry any other woman than one of the four sorts mentioned in the preceding passage; and others (4) are of opinion, that this verse is abrogated by the two preceding verses, or one of them, and was revealed before them, though it be read after them (5).

³ Nor to exchange any of thy wives for them.] By divorcing her, and marrying another. Al Zamakhshari tells us, that some are of opinion, this prohibition is to be understood of a particular kind of exchange used among the idolatrous Arabs, whereby two men made a mutual exchange of their wives without any other formality.

(1) See Kor. chap. 4. p. 92, &c.
See chap. ii. p. 41, 42.

(2) See Genes. xxx. 14, &c.

(3) As Abu'l Kaseem Hebatallah.
Al Zamakh. Al Beidawi, Jallalo'ddin, &c.

although

although their beauty please thee; except the slaves whom thy right-hand shall possess: and God observeth all things. O true believers, enter not the houses of the prophet, unless it be permitted you to eat meat with him, without waiting his convenient time: but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves; and stay not to enter into familiar discourse; for this incommodeth the prophet. He is ashamed to bid you depart; but God is not ashamed of the truth. And when ye ask of the prophet's wives what ye may have occasion for, ask it of them from behind a curtain*. This will be more pure for your hearts and their hearts. Neither is it fit for you to give any uneasiness to the apostle of God, or to marry his wives after him for ever[†]; for this would be a grievous thing in the sight of God. Whether ye divulge a thing, or conceal it, verily God knoweth all things. It shall be no crime in them as to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves which their right-hands possess, if they speak to them unveiled[‡]: and fear ye God[§]; for God is witness of all things. Verily God and his angels bless the

[Ask it of them from behind a curtain.] That is, Let there be a curtain drawn between you, or let them be veiled, while ye talk with them. As the design of the former precept was to prevent the impertinence of troublesome visitors, the design of this was to guard against too near an intercourse or familiarity between his wives and his followers; and was occasioned, as is said, by the hand of one of his companions accidentally touching that of Ayesha, which gave the prophet some uneasiness (1).

* Neither is it fit for you to marry his wives after him.] i. e. Either such as he shall divorce in his life-time, or

his widows after his death. This was another privilege peculiar to the prophet.

It is related, that in the Khalif of Omar, Asmath Ebn Kais married the woman whom Mohammed had dismissed without consummating his marriage with her (2); upon which the Khalif at first was thinking to stone her; but afterwards changed his mind, on its being represented to him, that this prohibition related only to such women to whom the prophet had gone in (3).

† See chap. xxiv. p. 192.

‡ Fear ye God.] The words are directed to the prophet's wives.

(1) Al BRIDAWI. (2) See before, p. 188, 189. not.¹ (3) Al BRIDAWI.

prophet. O true believers, do ye also bless him, and salute him with a respectful salutation⁷. As to those who offend God and his apostle, God shall curse them in this world and in the next; and he hath prepared for them a shameful punishment. And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the guilt of calumny and a manifest injustice⁸. O prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments⁹ over them when they walk abroad; this will be more proper, that they may be known to be matrons of reputation, and may not be affronted by unseemly words or actions. God is gracious and merciful. Verily if the hypocrites, and those in whose hearts is an infirmity, and they who raise disturbances in MEDINA, do not desist, we will surely stir thee up against them, to chastise them: henceforth they shall not be suffered to dwell near thee therein, except for a little time; and being accursed, wherever they are found they shall be taken, and killed with a general slaughter, according to the sentence of God concerning those who have been before; and thou shalt not find any change in the sentence of God. Men will ask thee concerning the approach of the last hour: answer, Verily the knowledge thereof is with God alone; and he will not inform thee: peradventure the hour is nigh at hand. Verily God hath cursed the infidels, and hath prepared for them a fierce fire, wherein they shall

⁷ Bless the prophet, and salute him.] Hence the Mohammedans seldom mention his name without adding, On whom be the blessing of God and peace! or the like words.

⁸ They who shall injure the true believers, &c.] This verse was revealed, according to some, on occasion of certain hypocrites who had slandered

Ali; or, according to others, on occasion of those who falsely accused Ayesha (1), &c.

⁹ Their outer garments.] The original word properly signifies the large wrappers, usually of white linen, with which the women in the east cover themselves from head to foot when they go abroad.

(1) See chap. xxiv. p. 188, 189. not.¹

remain for ever: they shall find no patron or defender. On the day whereon their faces shall be rolled in hell fire, they shall say, O that we had obeyed God, and had obeyed his apostle! And they shall say, O LORD, verily we have obeyed our lords, and our great men; and they have seduced us from the right way. O LORD, give them the double of our punishment; and curse them with a heavy curse! O true believers, be not as those who injured MOSES; but GOD cleared him from the scandal which they had spoken concerning him^b; and he was of great consideration in the sight of GOD^c. O true believers, fear God, and speak words well-directed; that GOD may correct your works for you, and may forgive you your sins: and whoever shall obey God and his apostle, shall enjoy great felicity. We proposed the faith unto the heavens, and the earth, and the mountains; and they refused to undertake the same, and were afraid thereof; but man undertook it^d: verily he was unjust to himself, and

^b Be not as those who injured MOSES, &c.] The commentators are not agreed what this injury was. Some say that Moses using to wash himself apart, certain malicious people gave out that he had a rupture, (or, say others, that he was a leper, or hermaprodite,) and for that reason was ashamed to wash with them: but GOD cleared him from this aspersion, by causing the stone on which he had laid his clothes, while he washed, to run away with them into the camp, whither Moses followed it naked; and by that means the Israelites, in the midst of whom he was gotten ere he was aware, plainly perceived the falsehood of the report. Others suppose Karûn's accusation of Moses is here intended (1), or else the suspicion of Aaron's murder, which was cast on Moses, because he was with him when he died on mount Hor; of which latter he was justified by the angels bringing

his body, and exposing it to public view; or, say some, by the testimony of Aaron himself, who was raised to life for that purpose (2).

The passage is said to have been occasioned by some reflections which were cast on Mohammed, on his dividing certain spoils; and that when they came to his ear, he said, GOD be merciful unto my brother Moses: he was wronged more than this, and bore it with patience (3).

^c He was of great consideration in the sight of GOD.] Some copies, for Indr, read Abda, according to which the words should be translated, And he was an illustrious servant of GOD.

^d We proposed the faith unto the heavens, and the earth, and the mountains, &c.] By faith is here understood entire obedience to the law of GOD, which is represented to be of so high concern, (no less than eternal happiness or misery depending on the

(1) See chap. xxviii. (2) JALLALO'DDIN, AL BEIDAWI. (3) AL BOKHARI.

and foolish*: that God may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses; and that God may be turned unto the true believers, both men and women; for God is gracious and merciful.

ob servance or neglect thereof,) and so difficult in the performance, that if God should propose the same, on the conditions annexed, to the vaster parts of the creation, and they had understanding to comprehend the offer, they would decline it, and not dare to take on them a duty, the failing wherein must be attended with so terrible a consequence; and yet man is said to have undertaken it, notwithstanding his weakness, and the infirmities of his nature. Some imagine this proposal is not hypothetical, but was actually made to the heavens, earth, and mountains, which, at their first creation, were endued with reason, and that God told them he had made a law, and had created paradise for the recompense of such as were obedient to

it, and hell for the punishment of the disobedient; to which they answered, they were content to be obliged to perform the services for which they were created, but would not undertake to fulfil the divine law on those conditions, and therefore desired neither reward nor punishment. They add, that when Adam was created, the same offer was made him, and he accepted it (1). The commentators have other explications of this passage, which it would be too prolix to transcribe.

* He was unjust to himself and foolish.] Unjust to himself, in not fulfilling his engagements, and obeying the law he had accepted; and foolish, in not considering the consequence of his disobedience and neglect.

(1) JALLALO'DDIN,

CHAP. XXXIV.

Intituled, SABA^f; revealed at MECCA.

In the name of the most merciful God.

PRAISE be to God, unto whom belongeth whatever is in the heavens and on earth: and unto him be praise in the world to come; for he is wise and intelligent. He knoweth whatsoever entereth into the earth^g, and whatsoever cometh out of

^f Mention is made of the people of Saba in the fifteenth verse.

^g Whatsoever entereth into the

earth.] As the rain, hidden treasures, the dead, &c.

the same^b, and whatsoever descendeth from heavenⁱ, and whatsoever ascendeth thereto^k: and he is merciful and ready to forgive. The unbelievers say, The hour of judgment will not come unto us. Answer, Yea, by my LORD, it will surely come unto you; it is he who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him, nor any thing lesser than this or greater, but the same is written in the perspicuous book of his decrees; that he may recompense those who shall have believed, and wrought righteousness: they shall receive pardon, and an honourable provision. But they who endeavour to render our signs of none effect, shall receive a punishment of painful torment. Those unto whom knowledge hath been given, see that the book which hath been revealed unto thee from thy LORD is the truth, and directeth into the glorious and laudable way. The unbelievers say to one another, Shall we shew you a man who shall prophesy unto you, that when ye shall have been dispersed with a total dispersion, ye shall be raised a new creature? He hath forged a lie concerning GOD, or rather he is distracted. But they who believe not in the life to come, shall fall into punishment and a wide error. Have they not therefore considered what is before them, and what is behind them, of the heaven and the earth? If we please, we will cause the earth to open and swallow them up, or will cause a piece of the heaven to fall upon them: verily herein is a sign unto every servant, who turneth unto GOD. We heretofore bestowed on DAVID excellence from us: and we said, O mountains, sing alternate praises with him; and we obliged the birds also to join therein^l. And we softened

^b And whatsoever cometh out of the same.] As animals, plants, metals, spring-water, &c.

ⁱ Whatsoever descendeth from heaven.] As the angels, scriptures,

decrees of GOD, rain, thunder and lightning, &c.

^k And whatsoever ascendeth thereto.] As the angels, men's works, vapours, smoke, &c. (1).

^l See chap. xxi. p. 161.

the iron for him, saying, Make thereof complete coats of mail^m, and rightly dispose the small plates which compose the same: and work ye righteousness, O family of DAVID; for I see that which ye do. And we made the wind subject unto SOLOMONⁿ: it blew in the morning for a month, and in the evening for a month. And we made a fountain of molten brass to flow for him^o. And some of the genii were obliged to work in his presence, by the will of his LORD; and whoever of them turned aside from our command, we will cause him to taste the pain of hell-fire^p. They made for him whatever he pleased, of palaces, and statues^q, and large dishes like fish-ponds^r, and cauldrons standing firm on their trevets^s; and we said, Work righteousness, O family of DAVID, with thanksgiving; for few of my servants are thankful. And when we had decreed that SOLOMON should die, nothing discovered his death unto them, except the creeping thing of the earth, which gnawed his staff^t. And when his body fell down, the genii plainly

^m See chap. xxi. p. 161.

ⁿ See *ibid.* and chap. xxvii. p. 223.

^o A fountain of molten brass.] This fountain they say was in Yaman, and flowed three days in a month (1).

^p We will cause him to taste the pain of hell-fire.] Or, as some expound the words, We caused him to taste the pain of burning; by which they understand the correction the disobedient genii received at the hands of the angel set over them, who whipped them with a whip of fire.

^q Statues.] Some suppose these were images of the angels and prophets, and that the making of them was not then forbidden; or else that they were not such images as were forbidden by the law. Some say these spirits made him two lions, which were placed at the foot of his throne, and two eagles, which were set above it; and that when he

mounted it, the lions stretched out their paws; and when he sat down, the eagles shaded him with their wings (2).

^r Dishes like fish-ponds.] Being so monstrously large that a thousand men might eat out of each of them at once.

^s And cauldrons standing firm on their trevets.] These cauldrons, they say, were cut out of the mountains of Yaman, and were so vastly big that they could not be moved; and people went up to them by steps (3).

^t Nothing discovered his death, but the creeping thing of the earth, which gnawed his staff.] The commentators, to explain this passage, tell us, That David, having laid the foundations of the temple of Jerusalem, which was to be in lieu of the tabernacle of Moses, when he died, left it to be finished by his son Solomon;

plainly perceived, that if they had known that which is secret, they had not continued in a vile punishment^u. The descendants of SABA^w had heretofore a sign in their dwellings; namely, two gardens, one on the right-hand and on the left^x: and it was said unto them, Eat ye of the provision of your LORD, and give thanks unto him; ye have a good country, and a gracious LORD. But they turned aside from what we had commanded them: wherefore we sent against them the inundation of AL AREM^y, and we changed

Solomon; who employed the genii in the work: that Solomon, before the edifice was quite completed, perceiving his end drew nigh, begged of God that his death might be concealed from the genii till they had entirely finished it; that God, therefore, so ordered it, that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year; and the genii supposing him to be alive, continued their work during that term, at the expiration whereof the temple being perfectly completed, a worm, which had gotten into the staff, eat it through, and the corpse fell to the ground, and discovered the king's death (1).

Possibly this fable of the temple's being built by genii, and not by men, might take its rise from what is mentioned in scripture, that the house was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building (2): the Rabbins indeed tell us of a worm, which might assist the workmen, its virtue being such as to cause the rocks and stones to fly in sunder (3). Whether the worm which gnawed Solomon's staff, were of the same breed with this other, I know not; but the story has perfectly the air of a Jewish invention.

^u They had not continued in a vile punishment.] i. e. They had not continued in servile subjection to the command of Solomon, nor had gone on with the work of the temple.

^w The descendants of Saba.] Saba was the son of Yashhab, the son of Yârab, the son of Kahtân, whose posterity dwelt in Yaman, in the city of Mâreb, called also Saba, about three days journey from Sanaa.

^x Two gardens, one on the right-hand, and the other on the left.] That is, two tracts of land, one on this side of their city, and the other on that, planted with trees, and made into gardens, which lay so thick and close together, that each tract seemed to be one continued garden: or, it may be, every house had a garden on each hand of it (4).

^y The inundation of al Arem.] The commentators set down several significations of the word al Arem, which are scarce worth mentioning: it most properly signifies mounds or dams for the stopping or containing of water, and is here used for that stupendous mound or building which formed the vast reservoir above the city of Saba, described in another place (5), and which, for the great impiety, pride, and insolence of the inhabitants, was broken down in the night by a

(1) AL BEIDAWI, JALLALO'DDIN. (2) à Kings vi. 7. (3) V. KIMHI, in loc. BUXT. LEX. Talm. p. 2456, & SCHICKARDI Tarich. reg. Pers. p. 6a. (4) AL BEIDAWI. (5) See the Prelim. Disc. Sect. I. p. 12, 13.

changed their two gardens for them into two gardens producing bitter fruit, and tamarisks^a, and some little fruit of the lote-tree. This we gave them in reward, because they were ungrateful: is any thus rewarded, except the ungrateful? And we placed between them and the cities which we have blessed^a, cities situate near each other; and we made the journey easy between them^b, saying, Travel through the same by night, and by day, in security. But they said, O LORD, put a greater distance between our journeys^c: and they were unjust unto themselves; and we made them the subject of discourse, and dispersed them with a total dispersion^d. Verily herein are signs unto every patient, grateful person. And EBLIS found his opinion of them to be true^e: and they followed him, except a party of the true believers:

mighty flood, and occasioned a terrible destruction (1). Al Beidâwi supposes this mound was the work of queen Balkis, and that the above-mentioned catastrophe happened after the time of JESUS CHRIST; wherein he seems to be mistaken.

^a Tamarisks.] A low shrub, bearing no fruit, and delighting in saltish and barren ground.

^a The cities which we have blessed.] Viz. The cities of Syria.

^b We made the journey easy between them.] By reason of their near distance, so that during the whole journey a traveller might rest in one town during the heat of the day, and in another at night; nor was he obliged to carry provisions with him (2).

^c Put a greater distance between our journeys.] This petition they made out of covetousness, that the poor being obliged to be longer on the road, they might make greater advantage in letting out their cattle, and furnishing the travellers with provision: and GOD was pleased to punish them by granting them their wish, and permitting most of

the cities, which were between Saba and Syria, to be ruined and abandoned (3).

^d We made them the subject of discourse, and dispersed them with a total dispersion.] For the neighbouring nations justly wondered at so sudden and unforeseen a revolution in the affairs of this once flourishing people: whence it became a proverbial saying, to express a total dispersion, that they were gone and scattered like Saba (4).

Of the descendants of Saba, who quitted their country, and sought new settlements on this inundation, the tribe of Ghassân went into Syria, the tribe of Ammâr to Yathreb, the tribe of Jodhâm to Tehâmah, the tribe of al Azd to Omân (5), the tribe of Tay to Najd, the tribe of Khozâah to Batn Mar near Mecca, Banu Amela to a mountain, thence called the mountain of Amela, near Damascus, and others went to Hira in Irâk (6); &c.

^e Eblis found his opinion of them to be true.] Either his opinion of the Sabæans, when he saw them addicted to pride and ingratitude, and

(1) See the Prelim. Dif. Sect. I. p. 13.

(2) JALLAL. AL BEIDAWI.

(3) Idem.

(4) AL BEIDAWI. V. GOL. not. in Alfrag. p. 87.

(5) AL BEIDAWI.

(6) V. Poc. Spec. p. 42, 45, & 66.

lievers^f: and he had no power over them, unless to tempt them, that we might know him who believed in the life to come, from him who doubted thereof. Thy LORD observeth all things. Say unto the idolaters, Call upon those whom ye imagine to be gods, besides GOD: they are not masters of the weight of an ant in heaven or on earth, neither have they any share in the creation or government of the same; nor is any of them assistant to him therein. No intercession will be of service in his presence, except the intercession of him to whom he shall grant permission to intercede for others^g: and they shall wait in suspense until, when the terror shall be taken off from their hearts^h, they shall say to one another, What doth your LORD say? They shall answer, That which is just: and he is the high, the great GOD. Say, Who provideth food for you from heaven and earth? Answer, GOD: and either we, or ye, follow the true direction, or are in a manifest error. Say, Ye shall not be examined concerning what we shall have committed; neither shall we be examined concerning what ye shall have done. Say, Our LORD will assemble us together at the last day: then will he judge between us with truth; and he is the judge, the knowing. Say, Shew me those whom ye have joined as partners with him? Nay; rather he is the mighty, the wise GOD. We have not sent thee otherwise than unto mankind in general, a bearer of good tidings, and a denouncer of threats: but the greater part of men do not understand. And they say, When will this threat be fulfilled, if ye speak truth? Answer, A threat is de-

and the satisfying their lusts; or else the opinion he entertained of all mankind at the fall of Adam, or at his creation, when he heard the angels say, Wilt thou place in the earth one who will do evil therein, and shed blood (1)?

^f Except a party of the true believers.] Who were saved from the common destruction.

^g See chap. xix. p. 137

^h When the terror shall be taken off from their hearts.] i. e. From the hearts of the intercessors, and of those for whom GOD shall allow them to intercede, by the permission which he shall then grant them; for no angel or prophet shall dare to speak at the last day without the divine leave.

(1) See chap. ii. p. 6. chap. vii. p. 187, and chap. xv. p. 72, &c.

nounced unto you of a day which ye shall not retard one hour, neither shall ye hasten. The unbelievers say, We will by no means believe in this KORAN, nor in that which hath been revealed before itⁱ. But if thou couldest see when the unjust doers shall be set before their LORD! They will iterate discourse with one another: those who were esteemed weak shall say unto those who behaved themselves arrogantly^k, Had it not been for you, verily we had been true believers. They who behaved themselves arrogantly shall say unto those who were esteemed weak, Did we turn you aside from the true direction, after it had come unto you? On the contrary, ye acted wickedly of your own free choice. And they who were esteemed weak shall say unto those who behaved with arrogance, Nay, but the crafty plot which ye devised by night and by day, occasioned our ruin; when ye commanded us that we should not believe in God, and that we should set up other gods as equals unto him. And they shall conceal their repentance^l, after they shall have seen the punishment prepared for them. And we will put yokes on the necks of those who shall have disbelieved: shall they be rewarded any otherwise than according to what they shall have wrought? We have sent no warner unto any city, but the inhabitants thereof who lived in affluence said, Verily we believe not that with which ye are sent. And those of MECCA also say, We abound in riches and children more than ye; and we shall not be punished hereafter. Answer, Verily my LORD will bestow provision in abundance unto whom he pleaseth, and will be sparing unto whom he pleaseth: but the

ⁱ Nor in that which hath been revealed before it.] It is said that the infidels of Mecca, having inquired of the Jews and Christians concerning the mission of Mohammed, were assured by them, that they found him described as the prophet who should

come, both in the Pentateuch and in the Gospel; at which they were very angry, and brake out into the words here recorded (1).

^k See chap. xiv. p. 64. not. ^x.

^l See chap. x. p. 8. not. ^c.

greater part of men know not this. Neither your riches nor your children are the things which shall cause you to draw nigh unto us with a near approach: only whoever believeth, and worketh righteousness, they shall receive a double reward for that which they shall have wrought; and they shall dwell in security in the upper apartments of paradise. But they who shall endeavour to render our signs of none effect, shall be delivered up to punishment. Say, Verily my LORD will bestow provision in abundance unto whom he pleaseth of his servants, and will be sparing unto whom he pleaseth: and whatever thing ye shall give in alms, he will return it; and he is the best provider of food. On a certain day he shall gather them all together: then shall he say unto the angels, Did these worship you? And the angels shall answer, God forbid! thou art our friend, and not these: but they worshipped devils; the greater part of them believed in them. On this day the one of you shall not be able either to profit or to hurt the other. And we will say unto those who have acted unjustly, Taste ye the pain of hell-fire, which ye rejected as a falsehood. When our evident signs are read unto them, they say of thee, O MOHAMMED, This is no other than a man, who seeketh to turn you aside from the gods which your fathers worshipped. And they say of the KORAN, This is no other than a lie blasphemously forged. And the unbelievers say of the truth, when it is come unto them, This is no other than manifest sorcery: yet we have given them no books of scripture wherein to exercise themselves, nor have we sent unto them any warner before thee. They who were before them in like manner accused their prophets of imposture: but these have not arrived unto the tenth part of the riches and strength which we had bestowed on the former: and they accused my apostles of imposture; and how severe was my vengeance! Say, Verily I advise you unto one thing, namely, that ye stand before God by

two and two, and singly^m, and then consider seriously, and you will find that there is no madness in your companion MOHAMMED: he is no other than a warner unto you, sent before a severe punishment. Say, I ask not of you any reward for my preachingⁿ; it is your own, either to give or not^o: my reward is to be expected from God alone; and he is witness over all things. Say, Verily my LORD sendeth down the truth to his prophets: he is the knower of secrets. Say, Truth is come, and falsehood is vanished, and shall not return any more. Say, If I err, verily I shall err only against my own soul: but if I be rightly directed, it will be by that which my LORD revealeth unto me; for he is ready to hear, and nigh unto those who call upon him. If thou couldest see when the unbelievers shall tremble^p, and shall find no refuge, and shall be taken from a near place^q, and shall say, We believe in him! But how shall they receive the faith from a distant place^r; since they had before denied him, and reviled the mysteries of faith, from a distant place? And a bar shall be placed between them and that which they shall de-

^m That ye stand before God by two and two, or singly.] i. e. That ye set yourselves to deliberate, and judge of me and my pretensions coolly and sincerely, as in the sight of God, without passion or prejudice. The reason why they are ordered to consider either alone, or by two and two, at most, together, is, because that in larger assemblies, where noise, passion, or prejudice generally prevail, men have not that freedom of judgment which they have in private (1).

ⁿ I ask not of you any reward, &c.] Mohammed, having in the preceding words answered the imputation of madness, or vain enthusiasm, by appealing to their cooler thoughts of him and his actions, endeavours, by these, to clear himself of the suspicion

of any worldly view or interest, declaring that he desired no salary or support from them, for executing his commission, but expected his wages from God alone.

^o See chap. xxv. p. 207.

^p When the unbelievers shall tremble.] Viz. At their death, or the day of judgment, or the battle of Bedr (2).

^q And shall be taken from a near place.] That is, from the outside of the earth to the inside thereof; or, from before God's tribunal to hell-fire; or from the plain of Bedr to the well into which the dead bodies of the slain were thrown (3).

^r From a distant place.] i. e. When they are in the other world; whereas faith is to be received in this.

(1) Al BEIDAWI.

(2) Idem.

(3) Idem.

fire; as it hath been done with those who behaved like them heretofore: because they have been in a doubt which hath caused scandal.

C H A P. XXXV.

Intituled, The Creator'; revealed at MECCA.

In the name of the most merciful GOD.

PR A I S E be unto GOD, the Creator of heaven and earth; who maketh the angels his messengers, furnished with two, and three, and four pair of wings': GOD maketh what addition he pleaseth unto his creatures; for GOD is almighty. The mercy which GOD shall freely bestow on mankind, there is none who can with-hold; and what he shall with-hold, there is none who can bestow, besides him: and he is the mighty, the wise. O men, remember the favour of GOD towards you: is there any creator, besides GOD, who provideth food for you from heaven and earth? There is no GOD but he: how therefore are ye turned aside from acknowledging his unity? If they accuse thee of imposture, apostles before thee have also been accused of imposture: and unto GOD shall all things return. O men, verily the promise of GOD is true: let not therefore the present life deceive you, neither let the deceiver deceive you concerning GOD: for SATAN is an enemy unto you: wherefore hold him for an enemy: he only inviteth his confederates to be the inhabitants of hell. For those who believe not there is prepared a severe tor-

* Some intitle this chapter, The Angels: both words occur in the first verse.

† Furnished with two, three, and four pair of wings.] That is, Some angels have a greater, and some a lesser, number of wings, according

to their different orders; the words not being designed to express the particular number. Gabriel is said to have appeared to Mohammed, on the night he made his journey to heaven, with no less than six hundred wings (1).

(1) AL BEIDAWI.

ment: but for those who shall believe, and do that which is right, is prepared mercy and a great reward. Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, be as he who is rightly disposed, and discerneth the truth? Verily God will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul therefore be spent in sighs for their sakes, on account of their obstinacy; for God well knoweth that which they do. It is God who sendeth the winds, and raiseth a cloud; and we drive the same unto a dead country, and thereby quicken the earth after it hath been dead: so shall the resurrection be^u. Whoever desireth excellence; unto God doth all excellence belong: unto him ascendeth the good speech; and the righteous work will he exalt. But as for them who devise wicked plots^v, they shall suffer a severe punishment; and the device of those men shall be rendered vain. God created you first of the dust, and afterwards of seed^w: and he hath made you man and wife. No female conceiveth, or bringeth forth, but with his knowledge. Nor is any thing added unto the age of him whose life is prolonged, neither is any thing diminished from his age, but the same is written in the book of GOD's decrees. Verily this is easy with God. The two seas are not to be held in comparison; this is fresh and sweet, pleasant to drink; but that is salt and bitter^y: yet out of each of them ye eat fish^z, and take ornaments^a for you to wear. Thou seest the ships also plowing the waves thereof, that ye may seek to enrich yourselves by commerce, of the abundance of GOD: peradventure ye will be thankful. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he obligeth the sun and the moon to perform their ser-

^u See chap. xxix. p. 247. not. ^x.

^v Who devise wicked plots.] As the Koreish did against Mohammed. See chap. viii. p. 228. not. ^e.

^w See chap. xxii. p. 166.

^y The two seas, &c.] That is,

The two collective bodies of salt-water and fresh. See chap. xxv. p. 207.

^z See chap. xvi. p. 77. not. ^l.

^a Ornaments.] As pearls and coral. See chap. xvi. p. 77.

vices: each of them runneth an appointed course. This is GOD, your LORD: his is the kingdom. But the idols which ye invoke besides him, have not the power even over the skin of a date-stone: if ye invoke them, they will not hear your calling; and although they should hear, yet they would not answer you. On the day of resurrection they shall disclaim your having associated them with GOD: and none shall declare unto thee the truth, like one who is well acquainted therewith. O men, ye have need of GOD; but GOD is self-sufficient, and to be praised. If he pleaseth, he can take you away, and produce a new creature in your stead: neither will this be difficult with GOD. A burdened soul shall not bear the burden of another: and if a heavy-burdened soul call on another to bear part of its burden, no part thereof shall be borne by the person who shall be called on, although he be ever so nearly related. Thou shalt admonish those who fear their LORD in secret, and are constant at prayer: and whoever cleanseth himself from the guilt of disobedience, cleanseth himself to the advantage of his own soul; for all shall be assembled before GOD at the last day. The blind and the seeing shall not be held equal; neither darkness and light: nor the cool shade and the scorching wind: neither shall the living and the dead be held equal^b. GOD shall cause him to hear whom he pleaseth: but thou shalt not make those to hear who are in their graves^c. Thou art no other than a preacher: verily we have sent thee with truth, a bearer of good tidings, and a denouncer of threats. There hath been no nation, but a preacher hath in past times been conversant among them: if they charge thee with imposture, they who were before them likewise charged their apostles with imposture.

^b The blind and the seeing shall not be held equal, &c.] This passage expresses the great difference between a true believer and an infidel, truth and vanity, and their future

reward and punishment.

^c Those who are in their graves.] i. e. Those who obstinately persist in their unbelief, who are compared to the dead.

Their apostles came unto them with evident miracles, and with divine writings^d, and with the enlightening book^e: afterwards I chastised those who were unbelievers; and how severe was my vengeance! Dost thou not see that God sendeth down rain from heaven; and that we thereby produce fruits of various colours^f? In the mountains also there are some tracks white and red, of various colours^g; and others are of a deep black: and of men, and beasts, and cattle, there are whose colours are in like manner various. Such only of his servants fear God, as are endued with understanding: verily God is mighty, and ready to forgive. Verily they who read the book of God, and are constant at prayer, and give alms out of what we have bestowed on them, both in secret and openly, hope for a merchandise which shall not perish: that GOD may fully pay them their wages, and make them a superabundant addition of his liberality; for he is ready to forgive the faults of his servants, and to requite their endeavours. That which we have revealed unto thee of the book of the KORAN, is the truth, confirming the scriptures which were revealed before it: for God knoweth and regardeth his servants. And we have given the book of the KORAN in heritage unto such of our servants as we have chosen: of them there is one who injureth his own soul^h; and there is another of them who keepeth the middle wayⁱ; and there is another of them who out-strippeth others in good works, by the permission of God. This is the great excellence. They shall be introduced into gardens of

^d Divine writings.] As the volumes delivered to Abraham, and to other prophets before Moses.

^e The enlightening book.] viz. The Law, or the Gospel.

^f Of various colours.] That is, Of different kinds. See chap. xvi. p. 77.

^g Of various colours.] Being more

or less intense (1).

^h Who injureth his own soul.] By not practising what he is taught and commanded in the Koran.

ⁱ Who keepeth the middle way.] That is, Who meaneth well, and performeth his duty for the most part, but not perfectly.

perpetual abode; they shall be adorned therein with bracelets of gold and pearls, and their cloathing therein shall be of silk: and they shall say, Praise be unto God, who hath taken away sorrow from us: verily our LORD is ready to forgive the sinners, and to reward the obedient: who hath caused us to take up our rest in a dwelling of eternal stability, through his bounty, wherein no labour shall touch us, neither shall any weariness affect us. But for the unbelievers is prepared the fire of hell: it shall not be decreed them to die a second time; neither shall any part of the punishment thereof be made lighter unto them. Thus shall every infidel be rewarded. And they shall cry out aloud in hell, saying, LORD, take us hence, and we will work righteousness, and not what we have formerly wrought. But it shall be answered them, Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher* come unto you? taste therefore the pains of hell. And the unjust shall have no protector. Verily God knoweth the secrets both of heaven and earth, for he knoweth the innermost parts of the breasts of men. It is he who hath made you to succeed in the earth. Whoever shall disbelieve, on him be his unbelief: and their unbelief shall only gain the unbelievers greater indignation in the sight of their LORD; and their unbelief shall only increase the perdition of the unbelievers. Say, What think ye of your deities which ye invoke besides God? Shew me what part of the earth they have created. Or had they any share in the creation of the heavens? Have we given unto the idolaters any book of revelations, so that they may rely on any proof therefrom to authorize their practice? Nay: but the ungodly make unto one another only deceitful promises. Verily God sustaineth the heavens and the earth, lest they fail; and if they should fail, none could support the same besides him: he is gracious and merciful. The

* The preacher.] Viz. Mohammed.

KOREISH swore by GOD, with a most solemn oath, that if a preacher had come unto them, they would surely have been more willingly directed than any nation: but now a preacher is come unto them, it hath only increased in them their aversion from the truth, their arrogance in the earth, and their contriving of evil; but the contrivance of evil shall only encompass the authors thereof. Do they expect any other than the punishment awarded against the unbelievers of former times? For thou shalt not find any change in the ordinance of GOD; neither shalt thou find any variation in the ordinance of GOD. Have they not gone through the earth, and seen what hath been the end of those who were before them; although they were more mighty in strength than they? GOD is not to be frustrated by any thing either in heaven or on earth; for he is wise and powerful. If GOD should punish men according to what they deserve, he would not leave on the back of the earth so much as a beast: but he respiteth them to a determined time; and when their time shall come, verily GOD will regard his servants.

CH A P. XXXVI.

Intituled, Y. S'; revealed at MECCA.

In the name of the most merciful GOD.

Y S.¹ I swear by the instructive KORAN, that thou art one of the messengers of GOD, sent to shew the right way. This is a revelation of the

¹ The meaning of these letters is unknown (1): some, however, from a tradition of Ebn Abbas, pretend they stand for Ya infân, i. e. O man. This chapter, it is said, had several

other titles given it by Mohammed himself, and particularly that of the Heart of the Korân. The Mohammedans read it to dying persons in their last agony (2).

(1) See the Prelim. Dis. Sect. III. p. 78, &c. (2) V. BOSOV. De visit. ægrot. p. 17.

most mighty, the merciful GOD; that thou mayest warn a people whose fathers were not warned, and who live in negligence. Our sentence^m hath justly been pronounced against the greater part of them; wherefore they shall not believe. We have put yokesⁿ on their necks, which come up to their chins; and they are forced to hold up their heads: and we have set a bar before them, and a bar behind them^o; and we have covered them with darkness; wherefore they shall not see^p. It shall be equal unto them, whether thou preach unto them, or do not preach unto them; they shall not believe. But thou shalt preach with effect unto him only who followeth the admonition of the KORAN, and feareth the Merciful in secret. Wherefore bear good tidings unto him, of mercy, and an honourable reward. Verily we will restore the dead to life, and will write down their works which they shall have sent before them, and their footsteps which they shall have left behind them^q: and every thing do we set down in a plain register. Propound unto them as an example the inhabitants of the city of ANTIOCH, when the apostles of JESUS came thereto^r: when we sent unto them

two

^m Our sentence.] viz. The sentence of damnation, which God pronounced against the greater part of genii and men, at the fall of Adam (1).

ⁿ Yokes.] Or collars, such as are described in page 55. not.^a

^o We have let a bar before them, and a bar behind them.] That is, We have placed obstacles to prevent their looking either forwards or backwards. The whole passage represents the blindness and invincible obstinacy with which God justly curses perverse and reprobate men.

^p It is said that when the Koreish, in pursuance of a resolution they had taken, had sent a select number to

beset Mohammed's house, and to kill him (2), the prophet having caused Ali to lie down on his bed to deceive the assassins, went out, and threw a handful of dust at them, repeating the nine first verses of this chapter, which end here; and that they were thereupon stricken with blindness, so that they could not see him (3).

^q And the footsteps which they shall have left behind them.] As their good or evil example, doctrine, &c.

^r When the apostles of JESUS came to Antioch.] To explain this passage, the commentators tell the following story.

The

(1) See chap. vii. p. 188. chap. xi. p. 33; &c.
Disc. Sect. II. p. 66.

(2) See the Prelim.

(3). V. ABULF. vit. Moh. p. 50.

two of the said apostles^a; but they charged them with imposture. Wherefore we strengthened them with a third^b. And they said, Verily we are sent unto you by GOD. The inhabitants answered, Ye are no other than men, as we are: neither hath the Merciful revealed any thing unto you: ye only publish a lie. The apostles replied, Our LORD knoweth that we are really sent unto you: and our duty is only public preaching. Those of ANTIOCH said, Verily we pre-
 sage evil from you: if ye desist not from preaching, we will surely stone you, and a painful punishment shall be inflicted on you by us. The apostles answered,

The people of Antioch being idolaters, JESUS sent two of his disciples thither to preach to them; and when they drew near the city, they found Habib, surnamed al Naj-jâr, or the Carpenter, feeding sheep, and acquainted him with their errand; whereupon he asked them what proof they had of their veracity; and they told him they could cure the sick and the blind, and the lepers: and to demonstrate the truth of what they said, they laid their hands on a child of his, who was sick, and immediately restored him to health. Habib was convinced by this miracle, and believed: after which they went into the city, and preached the worship of one true GOD, curing a great number of people of several infirmities: but at length, the affair coming to the prince's ear, he ordered them to be imprisoned for endeavouring to seduce the people. When JESUS heard of this, he sent another of his disciples, generally supposed to have been Simon Peter; who coming to Antioch, and appearing as a zealous idolater, soon insinuated himself into the favour of the inhabitants, and of their prince, and at length took an opportunity to desire the prince would order the two persons, who, as he was informed, had been put in prison for preach-

ing new opinions, to be brought before him to be examined; and accordingly they were brought; when Peter, having previously warned them to take no notice that they knew him, asked them who sent them; to which they answered, GOD, who had created all things, and had no companion. He then required some convincing proof of their mission; upon which they restored a blind person to his sight, and performed some other miracles, with which Peter seemed not to be satisfied, for that, according to some, he did the very same miracles himself; but declared, that if their GOD could enable them to raise the dead, he would believe them: which condition the two apostles accepting, a lad was brought who had been dead seven days, and at their prayers he was raised to life; and thereupon Peter acknowledged himself convinced, and ran and demolished the idols, a great many of the people following him, and embracing the true faith: but those who believed not, were destroyed by the cry of the angel Gabriel (1).

^a We sent unto them two apostles.] Some say these two were John and Paul; but others name different persons.

^b A third,] viz. Simon Peter.

ed, Your evil presage is with yourselves*: Although ye be warned, will ye persist in your errors? Verily ye are a people who transgress exceedingly. And a certain man^v came hastily from the farther parts of the city, and said, O my people, follow the messengers of GOD; follow him who demandeth not any reward of you: for these are rightly directed. * What^{XXIII} reason have I that I should not worship him who hath created me? for unto him shall ye return. Shall I take other gods besides him? If the Merciful be pleased to afflict me, their intercession will not avail me at all, neither can they deliver me: then should I be in a manifest error. Verily I believe in your LORD; wherefore hearken unto me. But they stoned him: and as he died, it was said unto him, Enter thou into paradise. And he said, O that my people knew how merciful God hath been unto me! for he hath highly honoured me. And we sent not down against his people, after they had slain him, an army from heaven, nor the other instruments of destruction which we sent down on unbelievers in former days*: there was only one cry of GABRIEL from heaven, and behold, they became utterly extinct. O the misery of men! No apostle cometh unto them, but they laugh him to scorn. Do they not consider how many generations we have destroyed before them? Verily they shall not return unto them: but all of them in general shall be assembled before us. One sign of the resurrection unto them is the dead earth^v: we quicken the same by the rain, and pro-

* Your evil presage is with yourselves.] i. e. If any evil befall you, it will be the consequence of your own obstinacy and unbelief See chap. xxvii. p. 227. not.^d

^v A certain man.] This was Habib al Najjār, whose martyrdom is here described: his tomb is still shewn near Antioch, and is much visited by the Mohammedans (1).

* Nor the other instruments of destruction, which we sent down on unbelievers in former days.] As a deluge, or shower of stones, or a suffocating wind, &c. The words may also be translated, Nor did we determine to send down such executioners of our justice.

^v See chap. xxix. p. 247. not.^x.

(1) V. SCHULLENs. Indic. Geogr. ad calcem Vitæ Saladini, voce Antiochia.

duce thereout various sorts of grain, of which they eat. And we make therein gardens of palm-trees, and vines; and we cause springs to gush forth in the same; that they may eat of the fruits thereof, and of the labour of their hands. Will they not therefore give thanks? Praise be unto him who hath created all the different kinds, both of vegetables, which the earth bringeth forth, and of their own species, by forming the two sexes, and also the various sorts of things which they know not. The night also is a sign unto them: we withdraw the day from the same, and behold, they are covered with darkness: and the sun hasteneth to his place of rest^a. This is the disposition of the mighty, the wise GOD. And for the moon have we appointed certain mansions^b, until she change, and return to be like the old branch of a palm-tree^c. It is not expedient that the sun should overtake the moon in her course; neither doth the night outstrip the day: but each of these luminaries moveth in a peculiar orbit. It is a sign also unto them, that we carry their offspring in the ship filled with merchandise^d; and that we have made for them other conveniencies like unto it^d, whereon they ride. If we please, we drown them, and there is none to help them; neither are they de-

^a The sun hasteneth to his place of rest.] That is, he hasteneth to run his daily course: the setting of the sun resembling a traveller's going to rest. Some copies vary in this place, and, instead of *Limostakarrin laha*, read *la Mostakarra laha*; according to which the sentence should be rendered, The sun runneth his course without ceasing, and hath not a place of rest.

^b Certain mansions.] Viz. there are twenty-eight constellations, through one of which the moon passes every night, thence called the mansions or houses of the moon (1).

^c Until she return to be like the

branch of an old palm-tree.] For when a palm branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appearance of the new moon.

^d That we carry their offspring in the ship filled with merchandise.] Some suppose that the deliverance of Noah and his companions in the ark is here intended: and then the words should be translated, That we carried their progeny in the ark, filled with living creatures.

^d Other conveniencies like unto it.] As camels, which are the land-ships; or lesser vessels and boats.

livered, unless through our mercy, and that they may enjoy life for a season. When it is said unto them, Fear that which is before you, and that which is behind you^c, that ye may obtain mercy; they withdraw from thee: and thou dost not bring them one sign, of the signs of their LORD, but they turn aside from the same. And when it is said unto them, Give alms of that which God hath bestowed on you; the unbelievers say unto those who believe, by way of mockery, Shall we feed him whom God can feed, if he pleaseth^f? Verily ye are in no other than a manifest error. And they say, When will this promise of the resurrection be fulfilled, if ye speak truth? They only wait for one sounding of the trumpet^g, which shall overtake them while they are disputing together; and they shall not have time to make any disposition of their effects, neither shall they return to their family. And the trumpet shall be sounded again^h; and behold they shall come forth from their graves, and hasten unto their LORD. They shall say, Alas for us! who hath awakened us from our bedⁱ? This is what the Merciful promised us; and his apostles spoke the truth. It shall be but one sound of the trumpet, and behold, they shall be all assembled before us. On this day no soul shall be unjustly treated in the least; neither shall ye be rewarded, but according to what ye shall have wrought. On this day the inhabitants of paradise

^c Fear that which is before you, and that which is behind you] i. e. The punishment of this world and of the next.

^f Shall we feed him whom God can feed, if he pleases?] When the poor Moslems asked alms of the richer Koreish, they told them, that if God could provide for them, as they imagined, and did not, it was in argument that they deserved not his favour so well as themselves:

whereas God permits some to be in want, to try the rich, and exercise their charity.

^g See the Prelim. Dis. Sect. IV. p. 108, 109, 110. and the notes to chap. xxxix.

^h See *ibid*.

ⁱ Who hath awakened us from our bed.] For they shall sleep during the interval between these two blasts of the trumpet, and shall feel no pain (1).

shall be wholly taken up with joy: they and their wives shall rest in shady groves, leaning on magnificent couches. There shall they have fruit, and they shall obtain whatever they shall desire. Peace shall be the word spoken unto the righteous, by a merciful LORD: but he shall say unto the wicked, Be ye separated this day, O ye wicked, from the righteous. Did I not command you, O sons of ADAM, that ye should not worship SATAN; because he was an open enemy unto you? And did I not say, Worship me; this is the right way? But now hath he seduced a great multitude of you: did ye not therefore understand? This is hell, with which ye were threatened: be ye cast into the same this day, to be burned; for that ye have been unbelievers. On this day we will seal up their mouths, that they shall not open them in their own defence; and their hands shall speak unto us, and their feet shall bear witness of that which they have committed^k. If we pleased, we could put out their eyes, and they might run with emulation in the way they use to take; and how should they see their error? And if we pleased, we could transform them into other shapes, in their places where they should be found; and they should not be able to depart: neither should they repent^l. Unto whomsoever we grant a long life, him do we cause to bow down his body through age. Will they not therefore understand? We have not taught MOHAMMED the art of poetry^m; nor is it expedient for him to be a poet. This book is no other than an admonition from GOD, and a perspicuous KORAN; that he may warn him who is livingⁿ: and the sentence of condemnation will

^k See the Prelim. Dis. Sect. IV. p. 116.

^l If we pleased, we could put out their eyes, &c.] That is, They deserve to be thus treated for their infidelity and disobedience; but we bear with them out of mercy, and grant them respit.

^m We have not taught Moham-

med the art of poetry.] This is in answer to the infidels, who pretended the Korân was only a poetical composition.

ⁿ Him who is living.] i. e. Endued with understanding; the stupid and careless being like dead persons (1).

be justly executed on the unbelievers. Do they not consider that we have created for them, among the things which our hands have wrought, cattle of several kinds, of which they are possessors; and that we have put the same in subjection under them? Some of them are for their riding; and on some of them do they feed: and they receive other advantages therefrom; and of their milk do they drink. Will they not, therefore, be thankful? They have taken other gods, besides God, in hopes that they may be assisted by them: but they are not able to give them any assistance: yet are they a party of troops ready to defend them. Let not their speech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly discover. Doth not man know that we have created him of seed? yet behold, he is an open disputer against the resurrection: and he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life, when they are rotten? Answer, He shall restore them to life, who produced them the first time: for he is skilled in every kind of creation: who giveth you fire out of the green tree? and behold, ye kindle your fewel from thence. Is not he who hath created the heavens and the earth, able to create new creatures like unto them? Yea, certainly: for he is the wise Creator. His command, when he willeth a thing, is only that he saith unto it, Be; and it is. Wherefore praise be unto him, in whose hand is the kingdom of all things, and unto whom ye shall return at the last day.

* See chap. xvi. p. 76. not.*.

† Who giveth you fire out of the green tree.] The usual way of striking fire in the east, is by rubbing together two pieces of wood, one of

which is commonly of the tree called Markh, and the other of that called Afâr: and it will succeed, even though the wood be green and wet (1).

(1) V. Hyd, de Rel. Vet. Pers, c. xxv. p. 333, &c.

C H A P. XXXVII.

Intituled, Those who rank themselves in order;
revealed at MECCA.

In the name of the most merciful God.

BY the angels who rank themselves in order^a; and by those who drive forward and dispel the clouds^b; and by those who read the KORAN for an admonition; verily your GOD is one: the LORD of heaven and earth, and of whatever is between them, and the LORD of the east^c. We have adorned the lower heaven with the ornament of the stars: and we have placed therein a guard against every rebellious devil; that they may not listen to the discourse of the exalted princes, (for they are darted at from every side, to repel them, and a lasting torment is prepared for them;) except him who catcheth a word by stealth, and is pursued by a shining flame^d. Ask the MECCANS, therefore, whether they be stronger by nature, or the angels whom we have created? We have surely created them of stiff clay. Thou wonderest at God's power and their obstinacy: but

^a By the angels who rank themselves in order, &c.] Some understand by these words, the souls of men who range themselves in obedience to God's laws, and put away from them all infidelity and corrupt doings; or the souls of those who rank themselves in battle array, to fight for the true religion, and push on their horses to charge the infidels, &c. (1).

^b Who drive forward the clouds.] Or, who put in motion all bodies, in the upper and lower world, according to the divine command; or, who keep off men from disobedience to God, by inspiring them with good

thoughts and inclinations; or, who drive away the devils from them, &c. (2).

^c The east.] The original word, being in the plural number, is supposed to signify the different points of the horizon from whence the sun rises in the course of the year, which are in number 360, (equal to the number of days in the old civil year,) and have as many corresponding points where it successively sets during that space (3). Marracci groundlessly imagines this interpretation to be built on the error of the plurality of worlds (4).

^d See chap. xv. p. 70.

(1) AL BEIDAWI.

(2) Idem.

(3) Idem, YAHYA.

(4) MARRACCI in Alc. p. 589.

they

they mock at the arguments urged to convince them: when they are warned, they do not take warning; and when they see any sign, they scoff thereat, and say, This is no other than manifest sorcery: after we shall be dead, and become dust and bones, shall we really be raised to life, and our forefathers also? Answer, Yea: and ye shall then be despicable. There shall be but one blast of the trumpet, and they shall see themselves raised: and they shall say, Alas for us! this is the day of judgment; this is the day of distinction between the righteous and the wicked, which ye rejected as a falsehood. Gather together those who have acted unjustly, and their comrades, and the idols which they worshipped besides God, and direct them in the way to hell: and set them before God's tribunal; for they shall be called to account. What aileth you, that ye defend not one another? But on this day they shall submit themselves to the judgment of GOD: and they shall draw nigh unto one another, and shall dispute among themselves. And the seduced shall say unto those who seduced them, Verily ye came unto us with presages of prosperity"; and the seducers shall answer, Nay, rather ye were not true believers: for we had no power over you to compel you; but ye were people who voluntarily transgressed: wherefore the sentence of our LORD hath been justly pronounced against us, and we shall surely taste his vengeance. We seduced you; but we also erred ourselves. They shall both therefore be made partakers of the same punishment on that day. Thus will we deal with the wicked: because, when it is said unto them, There is no god besides the true God, they swell with arrogance, and say, Shall we abandon our gods for a distracted poet? Nay; he cometh with the truth, and beareth witness to the former apostles. Ye shall surely taste the painful torment of hell: and ye shall

^u With presages of prosperity.] Literally, from the right-hand. The words may also be rendered, With

force, to compel us; or, With an oath; swearing that ye were in the right.

not be rewarded, but according to your works. But as for the sincere servants of God, they shall have a certain provision in paradise, namely, delicious fruits; and they shall be honoured: they shall be placed in gardens of pleasure, leaning on couches, opposite to one another*: a cup shall be carried round unto them, filled from a limpid fountain, for the delight of those who drink: it shall not oppress the understanding, neither shall they be inebriated therewith. And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich, covered with feathers from the dust[†]. And they shall turn the one unto the other, and shall ask one another questions. And one of them shall say, Verily I had an intimate friend while I lived in the world, who said unto me, Art thou one of those who assertest the truth of the resurrection? After we shall be dead, and reduced to dust and bones, shall we surely be judged? Then he shall say to his companions, Will ye look down? And he shall look down, and shall see him in the midst of hell: and he shall say unto him, By God, it wanted little but thou hadst drawn me into ruin; and had it not been for the grace of my LORD, I had surely been one of those who have been delivered up to eternal torment. Shall we die any other than our first death; or do we suffer any punishment? Verily this is great felicity: for the obtaining a felicity like this let the labourers labour. Is this a better entertainment, or the tree of AL ZAKKUM[‡]? Verily we have designed the same for an occasion of dispute unto the unjust[§]. It is a tree

* See chap. xv. p. 72. not.ⁿ.

† Resembling the eggs of an ostrich, &c.] This may seem an odd comparison to an European; but the orientals think nothing come so near the colour of a fine woman's skin, as that of an ostrich's egg when kept perfectly clean.

‡ Al Zakkûm.] There is a thorny

tree so called, which grows in Tehâma, and bears fruit like an almond, but extremely bitter; and therefore the same name is given to this infernal tree.

§ An occasion of dispute.] The infidels not conceiving how a tree could grow in hell, where the stones themselves serve for fuel.

which

which issueth from the bottom of hell: the fruit thereof resembleth the heads of devils^a; and the damned shall eat of the same, and shall fill their bellies therewith; and there shall be given them thereon a mixture of filthy and boiling water to drink: afterwards shall they return into hell^b. They found their fathers going astray, and they trod hastily in their footsteps: for the greater part of the ancients erred before them. And we sent warners unto them heretofore: and see how miserable was the end of those who were warned; except the sincere servants of God. NOAH called on us in former days, and we heard him graciously: and we delivered him and his family out of the great distress; and we caused his offspring to be those who survived to people the earth: and we left the following salutation to be bestowed on him by the latest posterity, namely, Peace be on NOAH among all creatures! Thus do we reward the righteous; for he was one of our servants the true believers. Afterwards we drowned the others. ABRAHAM also was of his religion^c: when he came unto his LORD with a perfect heart. When he said unto his father and his people, What do ye worship? Do ye choose false gods preferably to the true God? What therefore is your opinion of the LORD of all creatures? And he looked and observed the stars, and said, Verily I shall be sick^d, and shall not assist at your sacrifices: and they turned their backs,

^a Of devils.] Or of serpents ugly to behold: the original word signifies both.

^b Afterwards shall they return into hell.] Some suppose that the entertainment above-mentioned, will be the welcome given the damned before they enter that place; and others, that they will be suffered to come out of hell from time to time, to drink their scalding liquor.

^c Abraham also was of his religion.] For Noah and he agreed in the funda-

mental points both of faith and practice; though the space between them was no less than 2640 years (1).

^d And he observed the stars, and said, I shall be sick.] He made as if he gathered so much from the aspect of the heavens, (the people being greatly addicted to the superstitions of astrology), and made it his excuse for being absent from their festival, to which they had invited him.

and departed from him *. And ABRAHAM went privately to their gods, and said scoffingly unto them, Do ye not eat of the meat which is set before you? What aileth you that ye speak not? And he turned upon them, and struck them with his right-hand, and demolished them. And the people came hastily unto him: and he said, Do ye worship the images which ye carve? whereas God hath created you, and also that which ye make. They said, Build a pile for him, and cast him into the glowing fire. And they devised a plot against him; but we made them the inferior, and delivered him †. And ABRAHAM said, Verily I am going unto my LORD ‡, who will direct me. O LORD, grant me a righteous issue. Wherefore we acquainted him that he should have a son, who should be a meek youth. And when he had attained to years of discretion §, and could join in acts of religion with him; ABRAHAM said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice ‖: consider therefore what thou art of opinion

* And they turned their backs, &c.] Fearing he had some contagious distemper (1).

† See chap. xxi. p. 157, &c.

‡ Unto my LORD.] i. e. Whither he hath commanded me.

§ To years of discretion.] He was then thirteen years old (2).

‖ I dreamed that I should sacrifice thee. &c.] The commentators say, that Abraham was ordered in a vision, which he saw on the eighth night of the month Dhu'lhajja, to sacrifice his son; and to assure him that this was not from the devil, as he was inclined to suspect, the same vision was repeated a second time the next night, when he knew it to be from God, and also a third time the night following, when he resolved to obey it, and to sacrifice his son: and hence some think the 8th, 9th, and 10th days of Dhu'lhajja are called Yawm alterwiya, yawm arafat, and yawm alnahr; that is, the day of the

vision, the day of knowledge, and the day of the sacrifice.

It is the most received opinion among the Mohammedans, that the son whom Abraham offered was Ismael, and not Isaac; Ismael being his only son at that time: for the promise of Isaac's birth is mentioned lower, as subsequent in time to this transaction. They also alledge the testimony of their prophet, who is reported to have said, I am the son of the two who were offered in sacrifice; meaning his great ancestor Ismael, and his own father Abd'allah: for Abd'almotalleb had made a vow, that if God would permit him to find out and open the well Zemzem, and should give him ten sons, he would sacrifice one of them; accordingly, when he had obtained his desire in both respects, he cast lots on his sons, and the lot falling on Abd'al-

opinion I should do. He answered, O my father, do what thou art commanded: thou shalt find me, if God please, a patient person. And when they had submitted themselves to the divine will, and ABRAHAM had laid his son prostrate on his face^k, we cried unto him, O ABRAHAM, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim^l. And we left the following salutation to be bestowed on him by the latest posterity, namely, Peace be on ABRAHAM! Thus do we reward the righteous: for he was one of our faithful servants. And we rejoiced him with the promise of ISAAC, a righteous prophet; and we blessed him and ISAAC; and of their offspring were some righteous doers, and others who manifestly injured their own souls. We were also gracious unto MOSES and AARON, heretofore: and we delivered them and their people from a great distress. And we assisted them against the EGYPTIANS; and they became the conquerors. And we gave them the perspicuous book of the law, and we directed them into the right way: and we left the following salutation, to be bestowed on them by the latest posterity, namely, Peace be on MOSES and

Ish, he redeemed him by offering an hundred camels, which was therefore ordered to be the price of a man's blood in the Sonna (1).

^k And had laid him prostrate on his face.] The commentators add, that Abraham went so far as to draw the knife with all his strength across the lad's throat; but was miraculously hindered from hurting him (2).

^l A noble victim.] The epithet of great or noble is here added, either because it was large and fat, or because it was accepted as the ransom of a prophet. Some suppose this victim was a ram; and, if we may believe a common tradition, the very same

which Abel sacrificed; having been brought to Abraham out of paradise. Others fancy it was a wild-goat, which came down from mount Thabir, near Mecca: for the Mohammedans lay the scene of this transaction in the valley of Mina; as a proof of which they tell us, that the horns of the victim were hung up on the spout of the Caaba, where they remained until they were burnt, together with that building, in the days of Abda'llah Ebn Zobeir (3); though others assure us, that they had been before taken down by Mohammed himself, to remove all occasion of idolatry (4).

(1) Idem, JALLALO'DDIN, AL ZAMAHK. (2) Idem, JALLALO'DDIN.
(3) Idem. (4) V. D'HERS. Bibl. Orient. Art. Ismail.

AARON! Thus do we reward the righteous; for they were two of our faithful servants. And **ELIAS**^m was also one of those who were sent by us. When he said unto his people, Do ye not fear **GOD**? Do ye invoke **BAAL**, and forsake the most excellent Creator? **GOD** is your **LORD**, and the **LORD** of your fore fathers. But they accused him of imposture: wherefore they shall be delivered up to eternal punishment; except the sincere servants of **GOD**. And we left the following salutation to be bestowed on him by the latest posterity, namely, Peace be on **ILYASIN**ⁿ! Thus do we reward the righteous: for he was one of our faithful servants. And **LOT** was also one of those who were sent by us. When we delivered him and his whole family, except an old woman, his wife, who perished among those that remained behind: afterwards we destroyed the others^o. And ye, O people of **MECCA**, pass by the places where they once dwelt, as ye journey in the morning, and by night: will ye not therefore understand? **JONAS** was also one of those who were sent by us^p. When he fled^q into the loaded ship; and those who were on board cast lots

^m Elias.] This prophet the Mohammedans generally suppose to be the same with al Khedr, and confound him with Phineas (1), and sometimes with Edris, or Enoch. Some say he was the son of Yafin, and nearly related to Aaron; and others suppose him to have been a different person. He was sent to the inhabitants of Baalbec, in Syria, the Heliopolis of the Greeks, to reclaim them from the worship of their idol Baal, or the sun, whose name makes part of that of the city, which was anciently called Becc (2).

ⁿ Ilyâsin.] The commentators do not well know what to make of this word. Some think it is the plural of Elias, or, as the Arabs write it, Ilyâs, and that both that prophet and his

followers, or those who resembled him, are meant thereby: others divide the word, and read âl Yafin, i. e. the family of Yafin, who was the father of Elias, according to an opinion mentioned above: and others imagine it signifies Mohammed, or the Korân, or some other book of scripture. But the most probable conjecture is, that Ilyâs and Ilyâsin are the same name, or design one and the same person, as Sinai and Sinin denote one and the same mountain; the last syllable being added here, to keep up the rhyme, or cadence, at the close of the verse.

^o See chap. vii. p. 201. &c. and chap. xi. p. 27, &c.

^p See chap. x. p. 13.

^q See chap. xxi. p. 163.

(1) See chap. xviii. p. 122. not. w.

(2) JALLAL. AL B

among themselves^r; and he was condemned^s: and the fish swallowed him^t; for he was worthy of reprehension. And if he had not been one of those who praised God^u, verily he had remained in the belly thereof until the day of resurrection. And we cast him on the naked shore, and he was sick^v: and we caused a plant of a gourd^x to grow up over him; and we sent him to an hundred thousand persons, or they were a greater number, and they believed: wherefore we granted them to enjoy this life for a season. Inquire of the MECCANS whether thy LORD hath daughters, and they sons^y? Have we created the angels of the female sex? and were they witnesses thereof? Do they not say of their own false invention, God hath begotten issue? and are they not really liars? Hath he chosen daughters preferably to sons? Ye have no reason to judge thus. Will ye not therefore be admonished? Or have ye a manifest proof

^r They cast lots.] Al Beidāwī says the ship stood stock still; wherefore they concluded, that they had a fugitive servant on board, and cast lots to find him out.

^s He was condemned.] i. e. He was taken by the lot.]

^t The fish swallowed him.] When the lot fell on Jonas, he cried out, I am the fugitive; and immediately threw himself into the sea (1).

^u One of those who praised God.] The words seem to relate particularly to Jonas's supplication while in the whale's belly (2).

^v He was sick.] By reason of what he had suffered; his body becoming like that of a new-born child (3). It is said that the fish, after it had swallowed Jonas, swam after the ship with its head above water, that the prophet might breathe; who continued to praise God till the fish came to land, and vomited him out.

The opinions of the Mohammedan writers, as to the time Jonas continued in the fish's belly, differ very much: some suppose it was a part of a day, others three days, others seven, others twenty, and others forty (4).

^x A gourd.] The original word properly signifies a plant which spreads itself upon the ground, having no erect stalk or stem to support it; and particularly a gourd: though some imagine Jonas's plant to have been a fig; and others the small tree or shrub called Mauz (5), which bears very large leaves, and excellent fruit (6). The commentators add, that this plant withered the next morning, and that Jonas being much concerned at it, God made a remonstrance to him in behalf of the Ninevites, agreeable to what is recorded in scripture.

^y See chap. xvi. p. 82.

(1) JALLALO'DDIN, AL BEIDAWI.

(3) AL BEIDAWI.

(4) Idem.

(2) See chap. xxi. p. 163.

(5) Idem.

(6) V. J. LEON Descr.

Afric. lib. 9. GAB. SIONIT. de Urb. Orient. ad calcem Geogr. Nub. p. 32. & HOTTINGER. Hist. Orient. p. 78, &c.

of what ye say? Produce now your book of revelations, if ye speak truth. And they make him to be of kin unto the genii²; whereas the genii know that they who affirm such things, shall be delivered up to eternal punishment; (far be that from God, which they affirm of him!) except the sincere servants of God. Moreover ye, and that which ye worship, shall not seduce any concerning GOD, except him who is destined to be burned in hell. There is none of us, but hath an appointed place: we range ourselves in order, attending the commands of GOD; and we celebrate the divine praise*. The infidels said, If we had been favoured with a book of divine revelations, of those which were delivered to the ancients, we had surely been sincere servants of God: yet now the KORAN is revealed, they believe not therein; but hereafter shall they know the consequence of their unbelief. Our word hath formerly been given unto our servants the apostles; that they should certainly be assisted against the infidels, and that our armies should surely be the conquerors. Turn aside therefore from them for a season; and see the calamities which shall afflict them; for they shall see thy future success and prosperity. Do they therefore seek to hasten our vengeance? Verily, when it shall descend into their courts, an evil morning shall it be unto those

* The genii.] That is, the angels who are also comprehended under the name of genii, being a species of them. Some say that the infidels went so far as to assert, that God and the devil were brothers (1); which blasphemous expression may have been occasioned by the Magian notions.

* There is none of us, but hath an appointed place, &c.] These words are supposed to be spoken by the angels, disclaiming the worship paid to them by the idolaters, and declaring that they have each their

station and office appointed them by God, whose commands they are at all times ready to execute, and whose praises they continually sing. There are some expositors, however, who think they are the words of Mohammed and his followers; the meaning being, that each of them has a place destined for him in paradise, and that they are the men who range themselves in order before God, to worship and pray to him, and who celebrate his praise, by rejecting every false notion derogatory to the divine wisdom and power.

(1) AL BEIDAWI.

who were warned in vain. Turn aside from them therefore for a season; and see: hereafter shall they see thy success and their punishment. Praise be unto thy LORD, the LORD who is far exalted above what they affirm of him! And peace be on his apostles! And praise be unto GOD, the LORD of all creatures!

C H A P. XXXVIII.

Intituled S; revealed at MECCA.

In the name of the most merciful GOD.

S^b By the KORAN full of admonition^c. Verily the unbelievers are addicted to pride and contention. How many generations have we destroyed before them? and they cried for mercy, but it was not a time to escape. They wonder that a warner from among themselves hath come unto them. And the unbelievers said, This man is a forcerer, and a liar: doth he affirm the gods to be but one GOD? Surely this is a wonderful thing. And the chief men among them departed^d, saying one to another, Go, and persevere in the worship of your gods: verily this is the thing which is designed^e. We have not heard any thing like this in the last religion^f: this is no

^b The meaning of this letter is unknown (1): some guess it stands for Sidk, i. e. Truth; or for Sadaka, i. e. He (viz. Mohammed) speaketh the truth: and others propose different conjectures, all equally uncertain.

^c By the Korân, &c.] Something must be understood to answer this oath, which the commentators variously supply.

^d The chief men among them departed, &c.] On the conversion of Omar, the Koreish being greatly irritated, the most considerable of them

went in a body to Abu Taleb, to complain to him of his nephew Mohammed's proceedings: but being confounded and put to silence by the prophet's arguments, they left the assembly; and encouraged one another in their obstinacy (2).

^e This is the thing which is designed.] Namely, to draw us from their worship.

^f In the last religion.] i. e. In the religion which we received from our fathers; or, in the religion of JESUS, which was the last before the mission of Mohammed (3).

(1) See the Prelim. Dis. Sect. III. p. 78, &c.

(3) Idem.

(2) AL BEIDAWI.

other than a false contrivance. Hath an admonition been sent unto him preferably to any other among us? Verily they are in a doubt concerning my admonition: but they have not yet tasted my vengeance. Are the treasuries of the mercy of thy LORD, the mighty, the munificent GOD, in their hands? Is the kingdom of the heavens and the earth, and of whatever is between them, in their possession? If it be so, let them ascend by steps unto heaven. But any army of the confederates shall even here be put to flight. The people of NOAH, and the tribe of AD, and PHARAOH the contriver of the stakes^a, and the tribe of THAMUD, and the people of LOT, and the inhabitants of the wood near MADIAN^b, accused the prophets of imposture before them: these were the confederates against the messengers of GOD. All of them did no other than accuse their apostles of falsehood: wherefore my vengeance hath been justly executed upon them. And these wait only for one sounding of the trumpet; which there shall be no deferring. And they scoffingly say, O LORD, hasten our sentence unto us, before the day of account. Do thou patiently bear that which they utter: and remind them of our servant DAVID, endued with strength^c; for he was one who seriously turned himself unto GOD. We compelled the mountains to celebrate our praise with him, in the evening and at sun-rise; and also the birds, which gathered themselves together unto him^d: all of them returned frequently unto him for this pur-

^a The contriver of the stakes.] For they say Pharaoh used to tie those he had a mind to punish, by the hand and feet to four stakes fixed in the ground, and so tormented them (1). Some interpret the words, which may also be translated The lord or master of the stakes, figuratively, of the firm establishment of Pharaoh's kingdom; because the Arabs fix their tents with stakes (2): but they may possibly in-

tend that prince's obstinacy, and hardness of heart.

^b See chap. xv. p. 73.

^c Endued with strength.] The commentators suppose that ability to undergo the frequent practice of religious exercises is here meant. They say David used to fast every other day, and to spend one half of the night in prayer (3).

^d See chap. xxi. p. 161.

pose. And we established his kingdom, and gave him wisdom and eloquence of speech. Hath the story of the two adversaries¹ come to thy knowledge; when they ascended over the wall into the upper apartment, when they went in unto DAVID, and he was afraid of them^m? They said, Fear not; we are two adversaries who have a controversy to be decided. The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us into the even way. This my brother had ninety and nine sheep; and I had only one ewe: and he said, Give her me to keep: and he prevailed against me in the discourse which we had together. DAVID answered, Verily he hath wronged thee, in demanding thine ewe as an addition to his own sheep: and many of them who are concerned together in business, wrong one another, except those who believe, and do that which is right; but how few are they! And DAVID perceived that we had tried him by this parable, and he asked pardon of his LORD; and he fell down and bowed himself, and repentedⁿ. Wherefore we forgave him this fault; and he shall be admitted to approach near unto us, and shall have an excellent place of abode in paradise. O DAVID, verily we have appointed thee a sovereign prince in the earth: judge therefore between men with truth; and follow not thy own lust, lest it cause thee to err

¹ The two adversaries.] These were two angels, who came unto David in the shape of men, to demand judgment in the feigned controversy after-mentioned. It is no other than Nathan's parable to David (1), a little disguised.

^m He was afraid of them.] Because they came suddenly upon him, on a day of privacy, when the doors were guarded, and no person admitted to disturb his devotions. For David, they say, divided his time regularly, setting apart one day for the service

of God, another day for rendering justice to his people, another day for preaching to them, and another day for his own affairs (2).

ⁿ And David perceived that we had tried him, &c.] The crime of which David had been guilty, was the taking the wife of Uriah, and ordering her husband to be set in the front of the battle to be slain (3).

Some suppose this story was told to serve as an admonition to Mohammed, who, it seems, was apt to covet what was another's.

(1) 2 Sam. xii.

(2) AL BRIDAWI, JALLALO'DDIN.

(3) Idem.

from the way of God: for those who err from the way of God, shall suffer a severe punishment, because they have forgotten the day of account. We have not created the heavens and the earth, and whatever is between them, in vain*. This is the opinion of the unbelievers: but woe unto those who believe not, because of the fire of hell. Shall we deal with those who believe, and do good works, as with those who act corruptly in the earth? Shall we deal with the pious as with the wicked? A blessed book have we sent down unto thee, O MOHAMMED, that they may attentively meditate on the signs thereof, and that men of understanding may be warned. And we gave unto DAVID, SOLOMON; how excellent a servant! for he frequently turned himself unto GOD. When the horses standing on three feet, and touching the ground with the edge of the fourth foot, and swift in the course, were set in parade before him in the evening^p, he said, Verily I have loved the love of earthly good above the remembrance of my LORD; and have spent the time in viewing these horses, until the sun is hidden by the veil of night: bring the horses back unto me. And when they were brought back, he began to cut off their legs and their necks. We also tried SOLOMON; and placed on his throne a

* We have not created the heavens and the earth in vain.] So as to permit injustice to go unpunished, and righteousness unrewarded.

^p When the horses were set in parade before him, &c.] Some say that Solomon brought these horses, being a thousand in number, from Damascus and Nisibis, which cities he had taken: others say that they were left him by his father, who took them from the Amalekites; while others, who prefer the marvellous, pretend that they came up out of the sea, and had wings. However, Solomon, having one day a mind to view these horses, ordered them to

be brought before him, and was so taken up with them, that he spent the remainder of the day, till after sunset, in looking on them; by which means he neglected the prayer, which ought to have been said at that time, till it was too late: but when he perceived his omission, he was so greatly concerned at it, that, ordering the horses to be brought back, he killed them all as an offering to GOD, except only a hundred of the best of them. But GOD made him ample amends for the loss of these horses, by giving him dominion over the winds (1).

(1) Al BEIDAWI, Al ZAMAKH. YAHYA.

counterfeit body¹. Afterwards he turned unto GOD, and said, O LORD, forgive me, and give me a kingdom which may not be obtained by any after me²; for thou art the giver of kingdoms. And we made the wind subject to him; it ran gently, at his command, whithersoever he directed. And we also put the devils in subjection under him; and among them such as were every way skilled in building, and in diving for pearls³: and others we delivered to him bound in chains; saying, This is our gift: therefore be bounteous, or be sparing unto whom thou shalt think fit⁴, without rendering an account. And he shall approach near unto us, and shall have an ex-

¹ We placed on his throne a counterfeit body, &c.] The most received exposition of this passage is taken from the following Talmudic fable (1).

Solomon, having taken Sidon, and slain the king of that city, brought away his daughter Jerâda, who became his favourite; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation: which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length Solomon being informed of this idolatry, which was practised under his roof, by his vizir Alâf, he broke the image, and having chastised the women, went out into the desert, where he wept, and made supplication to God; who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased or washed himself, to trust his signet, on which his kingdom depended, with a concubine of his named Amina: one day, therefore, when she had the ring in her custody, a devil, named Sakhar, came to her in the shape of Solomon, and received the ring from her; by virtue of which he be-

came possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the mean time, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea: the signet was immediately swallowed by a fish, which being taken, and given to Solomon, he found the ring in its belly; and having by this means recovered the kingdom, took Sakhar, and tying a great stone to his neck, threw him into the lake of Tiberias (2).

² A kingdom which may not be obtained by any after me.] i.e. That I may surpass all future princes in magnificence and power.

³ See chap. xxi. p. 161. chap. xxvii. p. 222, &c.

⁴ Be bounteous or be sparing, &c.] Some suppose these words relate to the genii, and that Solomon is thereby empowered to release or to keep in chains such of them as he pleased.

(1) V. Talm. En Jacob, Part 2. & Yalkut in lib. Reg. p. 182.

(2) Al BEID. JALLAL. ABU'LFEDA.

cellent abode in paradise. And remember our servant JOB^a, when he cried unto his LORD, saying, Verily SATAN hath afflicted me with calamity and pain. And it was said unto him, Strike the earth with thy foot; which when he had done, a fountain^w sprang up; and it was said unto him, This is for thee to wash in, to refresh thee, and to drink. And we restored unto him his family, and as many more with them, through our mercy; and for an admonition unto those who are endued with understanding. And we said unto him, Take a handful of rods^x in thy hand, and strike thy wife therewith^y; and break not thine oath^z. Verily we found him a patient person: how excellent a servant was he! for he was one who frequently turned himself unto us. Remember also our servants ABRAHAM, and ISAAC, and JACOB, who were men strenuous and prudent. Verily we purified them with a perfect purification, through the remembrance of the life to come^a; and they were, in our sight, elect and good men. And remember ISMAEL, and ELISHA^b, and DHU'LKEFL^c: for all these were good men. This is an admonition. Verily the pious shall have an excellent place to return unto, namely,

^a See chap. xxi. p. 162.

^w A fountain.] Some say there were two springs; one of hot water, wherein he bathed; and the other of cold, of which he drank (1).

^x A handful of rods.] The original not expressing what this handful was to consist of, one supposes it was to be only a handful of dry grass, or of rushes; and another, that it was the branch of a palm-tree (2).

^y Strike thy wife therewith.] The commentators are not agreed what fault Job's wife had committed, to deserve this chastisement; we have mentioned one opinion already (3); some think it was only because she staid too long on an errand.

^z Break not thine oath.] For he had sworn to give her an hundred stripes if he recovered.

^a We purified them through the remembrance of the life to come.] Or, as the words may be interpreted, according to al Zamakhshari, We have purified them, or peculiarly destined and fitted them for paradise.

^b Elisha.] See chap. vi. p. 171.

^c Dhu'lkefl.] See chap. xxi. p. 162. Al Beidawi here takes notice of another tradition concerning this prophet; viz. that he entertained and took care of a hundred Israelites, who fled to him from a certain slaughter; from which action he probably had the surname of Dhu'lkefl given him; the primary signification of the verb, *casala*, being to maintain or take care of another. If a conjecture might be founded on this tradition, I should fancy the person intended was Obadiah, the governor of Ahab's house (4).

(1) Al BEIDAWI. (2) See the notes to chap. xxi. p. 162. (3) See *ibid.*
(4) See 1 Kings xviii. 4.

gardens of perpetual abode, the gates whereof shall stand open unto them. As they lie down therein, they shall there ask for many sorts of fruits, and for drink; and near them shall sit the virgins of paradise, refraining their looks from beholding any besides their spouses, and of equal age with them^d. This is what ye are promised at the day of account. This is our provision; which shall not fail. This shall be the reward of the righteous. But for the transgressors is prepared an evil receptacle, namely, hell: they shall be cast into the same to be burned, and a wretched couch shall it be. This let them taste, to wit, scalding water, and corruption flowing from the bodies of the damned, and divers other things of the same kind. And it shall be said to the seducers, This troop which was guided by you, shall be thrown, together with you, headlong into hell: they shall not be bidden welcome; for they shall enter the fire to be burned. And the seduced shall say to their seducers, Verily ye shall not be bidden welcome: ye have brought it upon us: and a wretched abode is hell. They shall say, O LORD, doubly increase the torment of him who hath brought this punishment upon us, in the fire of hell. And the infidels shall say, Why do we not see the men whom we numbered among the wicked, and whom we received with scorn? Or do our eyes miss them? Verily this is a truth; to wit, the disputing of the inhabitants of hell-fire. Say, O MOHAMMED, unto the idolaters, Verily I am no other than a warner: and there is no god, except the one only God, the Almighty, the LORD of heaven and earth, and of whatsoever is between them; the mighty, the forgiver of sins. Say, It is a weighty message, from which ye turn aside. I had no knowledge of the exalted princes^e, when they disputed concerning

^d Of equal age with them.] i. e. About thirty or thirty-three (1).

^e The exalted princes.] That is, The angels.

(1) See the Prelim. Disc. Sect. IV. p. 132.

the creation of man: (it hath been revealed unto me only as a proof that I am a public preacher:) when thy LORD said unto the angels, Verily I am about to create man of clay: when I shall have formed him, therefore, and shall have breathed my spirit into him, do ye fall down and worship him^f. And all the angels worshipped him, in general; except EBLIS, who was puffed up with pride, and became an unbeliever. GOD said unto him, O EBLIS, what hindereth thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of exalted merit? He answered, I am more excellent than he: thou hast created me of fire, and hast created him of clay. GOD said unto him, Get thee hence therefore, for thou shalt be driven away from mercy: and my curse shall be upon thee, until the day of judgment. He replied, O LORD, respite me, therefore, until the day of resurrection. GOD said, Verily thou shalt be one of those who are respited until the day of the determined time. EBLIS said, By thy might do I swear, I will surely seduce them all, except thy servants who shall be peculiarly chosen from among them. GOD said, It is a just sentence; and I speak the truth: I will surely fill hell with thee, and with such of them as shall follow thee, altogether^g. Say unto the MECCANS, I ask not of you any reward for this my preaching: neither am I one of those who assume a part which belongs not to them. The KORAN is no other than an admonition unto all creatures: and ye shall surely know what is delivered therein to be true, after a season.

^f See chap. ii. p. 7.

^g See chap. vii. p. 187. and chap. xv. p. 71, &c.

C H A P. XXXIX.

Intituled, The Troops^a; revealed at MECCA¹.

In the name of the most merciful God.

THE revelation of this book is from the mighty, the wise God. Verily we have revealed this book unto thee with truth: wherefore serve God, exhibiting the pure religion unto him. Ought not the pure religion to be exhibited unto God? But as to those who take other patrons besides him, saying, We worship them only that they may bring us nearer unto God; verily God will judge between them concerning that wherein they disagree. Surely God will not direct him who is a liar, or ungrateful. If God had been minded to have had a son, he had surely chosen what he pleased out of that which he hath created^b. But far be such a thing from him! He is the sole, the almighty God. He hath created the heavens and the earth with truth: he causeth the night to succeed the day, and he causeth the day to succeed the night; and he obligeth the sun and the moon to perform their services; each of them hasteneth to an appointed period. Is not he the mighty, the forgiver of sins? He created you of one man, and afterwards out of him formed his wife: and he hath bestowed^c on you four pair of cattle^m. He formeth

^a This title is taken from the latter end of the chapter, where it is said the wicked shall be sent to hell, and the righteous admitted into paradise by troops.

ⁱ Except the verse beginning, Say, O my servants, who have transgressed against your own souls, &c. (1).

^k If he had been minded to have a son, he had chosen what he pleased out of that which he hath created.] Because, says al Beidawi, there is no being besides himself, but what hath been created by him; since there can-

not be two necessarily existent beings; and hence appears the absurdity of the imagination here condemned, because no creature can resemble the Creator; or be worthy to bear the relation of a son to him.

^l He hath bestowed.] Literally, He hath sent down; from which expression some have imagined that these four kinds of beasts were created in paradise, and thence sent down to earth (2).

^m See chap. vi. p. 182.

(1) JALLALO'DDIN, AL BEIDAWI.

(2) AL ZAMAKH.

you in the wombs of your mothers, by several gradual formations^a, within three veils of darkness^b. This is GOD, your LORD: his is the kingdom: there is no GOD but he. Why therefore are ye turned aside from the worship of him to idolatry? If ye be ungrateful, verily GOD hath no need of you; yet he liketh not ingratitude in his servants: but if ye be thankful, he will be well pleased with you. A burdened soul shall not bear the burden of another: hereafter shall ye return unto your LORD, and he shall declare unto you that which ye have wrought, and will reward you accordingly; for he knoweth the innermost parts of your breasts. When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when GOD hath bestowed on him favour from himself, he forgetteth that Being which he invoked before^c, and setteth up equals unto GOD, that he may seduce men from his way. Say unto such a man, Enjoy this life in thy infidelity for a little while: but hereafter shalt thou surely be one of the inhabitants of hell-fire. Shall he who giveth himself up to prayer in the hours of the night, prostrate and standing, and who taketh heed as to the life to come, and hopeth for the mercy of his LORD, be dealt with as the wicked unbeliever? Say, Shall they who know their duty, and they who know it not, be held equal? Verily the men of understanding only will be warned. Say, O my servants who believe, fear your LORD. They who do good in this world, shall obtain good in the next^d; and God's earth is spacious^e: verily those who persevere with patience, shall receive their recompense without

^a See chap. xxii. p. 166.

^b Within three veils of darkness.] i. e. The belly, the womb, and the membranes which enclose the embryo.

^c He forgetteth that Being which he invoked before.] Or, He forgetteth the evil which he before prayed against.

^d They who do good in this world,

shall obtain good in the next.] Or, They who do good, shall obtain good even in this world.

^e God's earth is spacious.] Wherefore let him who cannot safely exercise his religion where he was born or resides, fly to a place of liberty and security (1).

measure. Say, I am commanded to worship God, and to exhibit the pure religion unto him: and I am commanded to be the first Moslem*. Say, Verily I fear, if I be disobedient unto my LORD, the punishment of the great day. Say, I worship God, exhibiting my religion pure unto him: but do ye worship that which ye will, besides him. Say, Verily they will be the losers, who shall lose their own souls, and their families, on the day of resurrection: is not this manifest loss? Over them shall be roofs of fire, and under them shall be floors of fire. With this doth God terrify his servants: wherefore, O my servants, fear me. But those who eschew the worship of idols, and are turned unto God, shall receive good tidings. Bear good tidings therefore unto my servants, who hearken unto my word, and follow that which is most excellent therein: these are they whom God directeth, and these are men of understanding. Him therefore on whom the sentence of eternal punishment shall be justly pronounced, canst thou, O MOHAMMED, deliver him who is destined to dwell in the fire of hell? But for those who fear their LORD will be prepared high apartments in paradise, over which shall be other apartments built; and rivers shall run beneath them: this is the promise of God; and God will not be contrary to the promise. Dost thou not see that God sendeth down water from heaven, and causeth the same to enter and form sources in the earth; and produceth thereby corn of various sorts? Afterwards he causeth the same to wither; and thou seest it become yellow; afterwards he maketh it crumble into dust. Verily herein is an instruction to men of understanding. Shall he, therefore, whose breast God hath enlarged to receive the religion of ISLAM, and who followeth the light from his LORD, be as he whose heart is hardened? But woe unto those whose hearts are hardened against the remembrance of God! they are in a manifest error. God hath revealed a

* The first Moslem.] i. e. The first religion; or the leader in chief of the Moslems.
of the Koreish who professeth the true

most excellent discourse; a book conformable to itself, and containing repeated admonitions. The skins of those who fear their LORD shrink for fear thereof: afterwards their skins grow soft, and their hearts also, at the remembrance of their LORD. This is the direction of GOD: he will direct thereby whom he pleaseth; and whomsoever GOD shall cause to err, he shall have no director. Shall he therefore who shall be obliged to screen himself with his face^t from the severity of the punishment on the day of resurrection, be as he who is secure therefrom? And it shall be said unto the ungodly, Taste that which ye have deserved. Those who were before them, accused their apostles of imposture; wherefore a punishment came upon them from whence they expected it not: and GOD caused them to taste shame in this present life; but the punishment of the life to come will certainly be greater. If they were men of understanding, they would know this. Now have we proposed unto mankind, in this KORAN, every kind of parable; that they may be warned: an Arabic KORAN, wherein there is no crookedness^u; that they may fear GOD. GOD propoundeth as a parable a man who hath several companions which are at mutual variance, and a man who committeth himself wholly to one person^w; shall these be held in equal comparison? GOD forbid! But the greater part of them do not understand. Verily thou, O MOHAMMED, shalt die, and they also shall die: and ye shall debate the matter^x with one another before your

^t Who shall screen himself with his face, &c.] For his hands shall be chained to his neck, and he shall not be able to oppose any thing but his face to the fire (1).

^u Wherein there is no crookedness.] i. e. No contradiction, defect, or doubt.

^w GOD propoundeth as a parable, &c.] This passage represents the uncertainty of the idolater, who is distracted in the service of different mas-

ters, and the satisfaction of mind which attends the worshipper of the only true GOD (2).

^x Ye shall debate the matter, &c.] For the prophet will represent his endeavours to reclaim them from idolatry, and their obstinacy: and they will make frivolous excuses; as that they obeyed their chiefs, and kept to the religion of their fathers, &c. (3).

(1) AL BEIDAWI.

(2) Idem.

(3) Idem.

LORD, at the day of resurrection. * Who is more XXIV.
 unjust than he who uttereth a lie concerning God,
 and denieth the truth, when it cometh unto him? Is
 there not a dwelling provided in hell for the unbe-
 lievers? But he who bringeth the truth, and giveth
 credit thereto[†], these are they who fear GOD; they
 shall obtain whatever they shall desire, in the sight of
 their LORD: this shall be the recompense of the righ-
 teous: that GOD may expiate from them the very
 worst of that which they have wrought, and may
 render them their reward according to the utmost
 merit of the good which they have wrought. Is not
 GOD a sufficient protector of his servant? yet they
 will attempt to make thee afraid of the false deities
 which they worship besides GOD[‡]. But he whom
 GOD shall cause to err, shall have none to direct him:
 and he whom GOD shall direct, shall have none to
 mislead him. Is not GOD most mighty, able to
 avenge? If thou ask them who hath created the
 heavens and the earth, they will surely answer, GOD.
 Say, Do ye think therefore that the deities which ye
 invoke besides GOD, if GOD be pleased to afflict me,
 are able to relieve me from his affliction; or if he be
 pleased to shew mercy unto me, that they are able to

[†] He who bringeth the truth, and giveth credit thereto.] i. e. Mohammed and his followers. Some suppose that by the latter words Abu Beer is particularly intended, because he asserted the prophet's veracity in respect to his journey to heaven.

[‡] They will attempt to make thee afraid of their false deities.] The Koreish used to tell Mohammed, that they feared their gods would do him some mischief, and deprive him of the use of his limbs, or of his reason, because he spoke disgracefully of them. It is thought by some that this passage was verified in Khâled Ebn al Walid; who being

sent by Mohammed to demolish the idol al Uzza, was advised by the keeper of her temple to take heed what he did, because the goddess was able to avenge herself severely: but he was so little moved at the man's warning, that he immediately slept up to the idol, and broke her nose. To support the latter explanation, they say, that what happened to Khâled is attributed to Mohammed, because the former was then executing the prophet's orders (1). A circumstance not much different from the above-mentioned, is told of the demolishing of Allat (2)

(1) Idem.

(2) V. GAGNIER, Not. in Abu'lf. Vit. Moh. p. 127.

with-hold his mercy? Say, GOD is my sufficient support: in him let those put their trust, who seek in whom to confide. Say, O my people, do ye act according to your state; verily I will act according to mine: hereafter shall ye know on which of us will be inflicted a punishment that shall cover him with shame, and on whom a lasting punishment shall fall. Verily we have revealed unto thee the book of the KORAN, for the instruction of mankind, with truth. Whoso shall be directed thereby, shall be directed to the advantage of his own soul; and whoso shall err, shall only err against the same: and thou art not a guardian over them. GOD taketh unto himself the souls of men at the time of their death; and those which die not, he also taketh in their sleep^a: and he with-holdeth those on which he hath passed the decree of death^b, but sendeth back the others till a determined period^c. Verily herein are signs unto people who consider. Have the KOREISH taken idols for their intercessors with GOD? Say, What, although they have not dominion over any thing, neither do they understand? Say, Intercession is altogether in the disposal of GOD^d: his is the kingdom of heaven and earth; and hereafter shall ye return unto him. When the one sole GOD is mentioned, the hearts of those who believe not in the life to come, shrink with horror: but when the false gods, which are worshipped besides him, are mentioned, behold, they are filled with joy. Say, O GOD, the creator of heaven and earth, who knowest that which is secret, and that which is manifest; thou shalt judge between thy servants con-

^a And the souls which die not, he taketh in their sleep.] That is, seemingly, and to outward appearance; sleep being the image of death.

^b He with-holdeth those on which he hath passed the decree of death.] Not permitting them to return again into their bodies.

^c But sendeth back the others.] viz. Into their bodies, when they awake (1).

^d Intercession is altogether in the disposal of GOD.] For none can or dare presume to intercede with him, unless by his permission.

cerning that wherein they disagree. If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection: and there shall appear unto them, from GOD, terrors which they never imagined; and there shall appear unto them the evils of that which they shall have gained; and that which they mocked at shall encompass them. When harm befalleth man, he calleth upon us; yet afterwards, when we have bestowed on him favour from us, he saith, I have received it merely because of GOD's knowledge of my deserts^c. On the contrary, it is a trial; but the greater part of them know it not. Those who were before them, said the same^f: but that which they had gained, profited them not; and the evils which they had deserved fell upon them. And whoever of these MECCANS shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved^g; neither shall they frustrate the divine vengeance. Do they not know that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe. Say, O my servants, who have transgressed against your own souls, despair not of the mercy of GOD; seeing that GOD forgiveth all sins^h; for he is gracious and merciful. And be turned unto your LORD, and resign yourselves unto him, before the threatened punishment overtake you; for then ye shall not be helped. And follow the most excellent instructions which have been

^c Because of GOD's knowledge of my deserts.] Or by means of my own wisdom

^f Those who were before them, said the same.] As did Karûn in particular (1).

^g On them shall fall the evils they have deserved.] As it happened ac-

cordingly: for they were punished with a sore famine for seven years, and had the bravest of their warriors cut off at the battle of Bedr (2).

^h GOD forgiveth all sins.] To those who sincerely repent, and profess his unity: for the sins of idolaters will not be forgiven (3).

(1) See chap. xxviii. p. 242.

(2) Al BZIDAWI.

(3) See chap. ii. p. 16. not.

sent down unto you from your LORD, before the punishment come suddenly upon you, and ye perceive not the approach thereof; and a soul say, Alas! for that I have been negligent in my duty to GOD; verily I have been one of the scorers: or say, If GOD had directed me, verily I had been one of the pious: or say, when it seeth the prepared punishment, If I could return once more into the world, I would become one of the righteous. But GOD shall answer, My signs came unto thee heretofore, and thou didst charge them with falsehood, and wast puffed up with pride; and thou becamest one of the unbelievers. On the day of resurrection thou shalt see the faces of those who have uttered lies concerning GOD become black: is there not an abode prepared in hell for the arrogant? But GOD shall deliver those who shall fear him, and shall set them in their place of safety: evil shall not touch them, neither shall they be grieved. GOD is the creator of all things, and he is the governor of all things. His are the keys of heaven and earth: and they who believe not in the signs of GOD, they shall perish. Say, Do ye therefore bid me to worship other than GOD, O ye fools? since it hath been spoken by revelation unto thee, and also unto the prophets who have been before thee, saying, Verily if thou join any partners with GOD, thy work will be altogether unprofitable, and thou shalt certainly be one of those who perish: wherefore rather fear GOD, and be one of those who give thanks. But they make not a due estimation of GOD¹: since the whole earth shall be but his handful on the day of resurrection; and the heavens shall be rolled together in his right-hand. Praise be unto him! and far be he exalted above the idols which they associate with him! The trumpet shall be sounded^k, and

¹ See chap. vi. p. 171. not.¹

^k The trumpet shall be sounded.] The first time, says al Beidâwi; who consequently supposes there will be

no more than two blasts, (and two only are distinctly mentioned in the Korân,) though others suppose there will be three (1).

(1) See the Prelim. Disc. Sect. IV. p. 109, 110.

whoever are in heaven, and whoever are on earth, shall expire; except those whom GOD shall please to exempt from the common fate¹. Afterwards it shall be sounded again; and behold they shall arise and look up. And the earth shall shine by the light of its LORD: and the book shall be laid open^m, and the prophets and the martyrs shall be brought as witnesses; and judgment shall be given between them with truth, and they shall not be treated unjustly. And every soul shall be fully rewarded, according to that which it shall have wrought; for he perfectly knoweth whatever they do. And the unbelievers shall be driven unto hell by troops, until, when they shall arrive at the same, the gates thereof shall be opened; and the keepers thereofⁿ shall say unto them, Did not apostles from among you come unto you, who rehearsed unto you the signs of your LORD, and warned you of the meeting of this your day? They shall answer, Yea: but the sentence of eternal punishment hath been justly pronounced on the unbelievers^o. It shall be said unto them, Enter ye the gates of hell; to dwell therein for ever; and miserable shall be the abode of the proud! But those who shall have feared their LORD, shall

¹ Except those whom GOD shall please to exempt, &c.] These, some say, will be the angels Gabriel, Michael, and Israfil, and the angel of death, who yet will afterwards all die, at the command of GOD (1); it being the constant opinion of the Mohammedan doctors, that every soul, both of men and of animals, which live either on land, or in the sea, and of the angels also, must necessarily taste of death (2): others suppose those who will be exempted, are the angels, who bear the throne of GOD (3); or the black-eyed damsels, and other inhabitants of paradise (4).

The space between these two blasts of the trumpet will be forty days, according to Yahya and others: there are some, however, who suppose it will be as many years (5).

^m See the Prelim. Disc. Sect. IV. p. 115.

ⁿ See chap. lxxiv. and the Prelim. Disc. Sect. IV. p. 121, 122.

^o The sentence of eternal punishment hath been justly pronounced on unbelievers.] See chap. vii. p. 188. chap. xi. p. 33, &c. It seems as if the damned, by these words, attributed their ruin to GOD's decree of predestination.

(1) Al BEIDAWI, YAHYA. (2) V. Pocock. not. in Port. Mosi, p. 266.
(3) Al BEIDAWI. (4) JALLALO'DDIN. (5) See the Prelim. Disc. ubi sup.

be conducted by troops towards paradise, until they shall arrive at the same: and the gates thereof shall be ready set open; and the guards thereof shall say unto them, Peace be on you! ye have been good: wherefore enter ye into paradise, to remain therein forever. And they shall answer, Praise be unto God, who hath performed his promise unto us, and hath made us to inherit the earth^p, that we may dwell in paradise wherever we please! How excellent is the reward of those who work righteousness! And thou shalt see the angels going in procession round the throne, celebrating the praises of their LORD: and judgment shall be given between them with truth; and they shall say, Praise be unto God, the LORD of all creatures!

^p And hath made us to inherit the earth.] This is a metaphorical expression, representing the perfect secu-

rity and abundance which the blessed will enjoy in paradise.

CH A P. XL.

Intituled, The true Believer^q; revealed at
MECCA.

In the name of the most merciful God.

H. M.^r The revelation of this book is from the mighty, the wise God: the forgiver of sin, and the acceptor of repentance; severe in punishing; long suffering. There is no God but he: before him shall be the general assembly at the last day. None disputeth against the signs of God, except the unbelievers: but let not their prosperous dealing in the land^r deceive thee with vain allurement. The people of NOAH, and the confederated infidels which were

^q This title is taken from the passage wherein mention is made of one of Pharaoh's family, who believed in Moses.

^r See Pr. Disc. Sect. III. p. 78, &c.
^s Their prosperous dealing in the land.] By trading into Syria and Yaman. See chap. iii p. 91. not.^s

after

after them, accused their respective prophets of imposture before these; and each nation hatched ill designs against their apostle, that they might get him into their power; and they disputed with vain reasoning, that they might thereby invalidate the truth: wherefore I chastised them; and how severe was my punishment! Thus hath the sentence of thy LORD justly passed on the unbelievers; that they shall be the inhabitants of hell-fire. The angels who bear the throne of GOD, and those who stand about it*, celebrate the praise of their LORD, and believe in him; and they ask pardon for the true believers, saying, O LORD, thou encompassedst all things by thy mercy and knowledge; wherefore forgive those who repent, and follow thy path, and deliver them from the pains of hell: O LORD, lead them also into the gardens of eternal abode, which thou hast promised unto them, and unto every one who shall do right, of their fathers, and their wives, and their children; for thou art the mighty, the wise GOD. And deliver them from evil; for whomsoever thou shalt deliver from evil on that day, on him wilt thou shew mercy; and this will be great salvation. But the infidels, at the day of judgment, shall hear a voice crying unto them, Verily the hatred of God towards you is more grievous than your hatred towards yourselves: since ye were called unto the faith, and would not believe. They shall say, O LORD, thou hast given us death twice, and thou hast twice given us life^u; and we

* The angels who bear the throne, and stand about it.] These are the Cherubim, the highest order of angels, who approach nearest to God's presence (1).

^u Thou hast given us death twice, and hast twice given us life.] Having first created us in a state of death, or void of life and sensation, and then given life to the inanimate body (2);

and afterwards caused us to die a natural death, and raised us again at the resurrection. Some understand the first death to be a natural death, and the second that in the sepulchre, after the body shall have been there raised to life in order to be examined (3); and consequently suppose the two revivals to be those of the sepulchre and the resurrection (4).

(1) Al BEIDAWI. Sect. IV. p. 100, &c.

(2) See chap. ii. p. 6.

(3) See the Prelim. Disc.

(4) Al BEIDAWI, JALLAL.

confess our sins: is there therefore no way to get forth from this fire? And it shall be answered them, This hath befallen you, for that when one God was preached unto you, ye believed not; but if a plurality of gods had been associated with him, ye had believed: and judgment belongeth unto the high, the great GOD. It is he who sheweth you his signs, and sendeth down food unto you from heaven: but none will be admonished, except he who turneth himself unto GOD. Call therefore upon GOD, exhibiting your religion pure unto him, although the infidels be averse thereto. He is the Being of exalted degree, the possessor of the throne; who sendeth down the spirit, at his command, on such of his servants as he pleaseth; that he may warn mankind of the day of meeting^w, the day whereon they shall come forth out of their graves, and nothing of what concerneth them shall be hidden from GOD. Unto whom will the kingdom belong on that day? Unto the only, the almighty GOD. On that day shall every soul be rewarded according to its merits: there shall be no injustice done on that day. Verily GOD will be swift in taking an account. Wherefore warn them, O prophet, of the day which shall suddenly approach; when men's hearts shall come up to their throats, and strangle them. The ungodly shall have no friend or intercessor who shall be heard. GOD will know the deceitful eye, and that which their breasts conceal; and GOD will judge with truth: but the false gods which they invoke, besides him, shall not judge at all; for GOD is he who heareth and seeth. Have they not gone through the earth, and seen what hath been the end of those who were before them? They were more mighty than these in strength, and left more considerable footsteps

^w The day of meeting.] When the Creator and his creatures (1), the inhabitants of heaven and of earth, the false deities and their worshippers,

the oppressor and the oppressed, the labourer and his works, shall meet each other (2).

(1) See chap. vi. p. 161.

(2) Al BEIDAWI, JA LLAL

of their power in the earth: yet GOD chastised them for their sins, and there was none to protect them from GOD. This they suffered, because their apostles had come unto them with evident signs, and they disbelieved: wherefore GOD chastised them; for he is strong, and severe in punishing. We heretofore sent MOSES with our signs and manifest power unto PHARAOH, and HAMAN, and KARUN; and they said, He is a forcerer, and a liar. And when he came unto them with the truth from us, they said, Slay the sons of those who have believed with him, and save their daughters alive*: but the stratagem of the infidels was no other than vain. And PHARAOH said, Let me alone, that I may kill MOSES†; and let him call upon his LORD: verily I fear lest he change your religion, or cause violence to appear in the earth‡. And MOSES said unto his people, Verily I have recourse unto my LORD, and your LORD, to defend me against every proud person, who believeth not in the day of account. And a man who was a true believer, of the family of PHARAOH§, and concealed his faith, said, Will ye put a man to death, because he saith, GOD is my LORD; seeing he is come unto you with evident signs from your LORD? If he be a liar, on him will the punishment of his falsehood light; but if he speaketh the truth, some of those judgments with which he threateneth you, will fall upon you: verily GOD directeth not him who is a transgressor or a liar. O my people, the kingdom is yours this day; and ye are conspicuous in the earth: but who shall defend us from the scourge of

* Slay their sons, and save their daughters alive.] i. e. Pursue the resolution which has been formerly taken, and execute it more strictly for the future. See chap. vii. p. 208. not. p.

† Let me alone, that I may kill MOSES.] For they advised him not to put Moses to death, lest it should be thought he was not able to oppose

him by dint of argument (1).

‡ Or cause violence to appear in the earth.] By raising of commotions and seditions, in order to introduce his new religion.

§ A true believer of the family of Pharaoh, &c.] This seems to be the same person who is mentioned, chap. xxxiii. p. 235.

GOD, if it come unto us^b? **PHARAOH** said, I only propose to you what I think to be most expedient: and I guide you only into the right path. And he who had believed, said, O my people, verily I fear for you a day like that of the confederates against the prophets in former times; a condition like that of the people of **NOAH**, and the tribes of **AD** and **THAMUD**, and of those who have lived after them: for **GOD** willeth not that any injustice be done unto his servants. O my people, verily I fear for you the day whereon men shall call unto one another^c; the day whereon ye shall be turned back from the tribunal, and driven to hell: then shall ye have none to protect you against **GOD**. And he whom **GOD** shall cause to err, shall have no director. **JOSEPH** came unto you, before **MOSES**, with evident signs; but ye ceased not to doubt of the religion which he preached unto you, until, when he died, ye said, **GOD** will by no means send another apostle after him. Thus doth **GOD** cause him to err, who is a transgressor, and a Sceptic. They who dispute against the signs of **GOD**, without any authority which hath come unto them, are in great abomination with **GOD**, and with those who believe. Thus doth **GOD** seal up every proud and stubborn heart. And **PHARAOH** said, O **HAMAN**, build me a tower, that I may reach the tracts, the tracts of heaven, and may view the **GOD** of **MOSES**^d; for I verily think him to be a liar. And thus the evil of his work was prepared for **PHARAOH**, and he turned aside from the right path: and the stratagems of **PHARAOH** ended only in loss. And he who had believed, said, O my people, follow me: I will guide

^b See the speech of Gamaliel to the Jewish Sanhedrim, when the apostles were brought before them (1).

^c The day whereon men shall call unto one another.] i. e. The day of judgment; when the inhabitants of

paradise, and of hell, shall enter into mutual discourse: when the latter shall call for help; and the seducers, and the seduced, shall cast the blame upon each other (2).

^d See chap. xxviii. p. 238.

you into the right way. O my people, verily this present life is but a temporary enjoyment; but the life to come is the mansion of firm continuance. Whoever worketh evil, shall only be rewarded in equal proportion to the same: but whoever worketh good, whether male or female, and is a true believer, they shall enter paradise; they shall be provided for therein superabundantly. And, O my people, as for me, I invite you to salvation; but ye invite me to hell-fire; ye invite me to deny God, and to associate with him that whereof I have no knowledge; but I invite you to the most Mighty, the Forgiver of sins. There is no doubt but that the false gods to which ye invite me, deserve not to be invoked, either in this world or in the next; and that we must return unto God; and that the transgressors shall be the inhabitants of hell-fire: and ye shall then remember what I now say unto you. And I commit my affair unto God: for God regardeth his servants. Wherefore God delivered him from the evils which they had devised; and a grievous punishment encompassed the people of PHARAOH^e. They shall be exposed to the fire of hell morning and evening^f: and the day whereon the hour of judgment shall come, it shall be said unto them, Enter, O people of PHARAOH, into a most severe torment. And think on the time when the infidels shall dispute together in hell-fire; and the weak shall say unto those who behaved with

^e A grievous punishment encompassed the people of Pharaoh.] Some are of opinion, that those who were sent by Pharaoh to seize the true believer, his kinsman, are the persons more particularly meant in this place: for they tell us, that the said believer fled to a mountain, where they found him at prayers, guarded by the wild beasts, which ranged themselves in order about him; and that his pursuers thereupon returned in a great fright to their master, who

put them to death for not performing his command (1).

^f They shall be exposed to hell-fire morning and evening.] Some expound these words of the previous punishment they are doomed to suffer, according to a tradition of Ebn Masūd; which informs us that their souls are in the crops of black birds, which are exposed to hell-fire every morning and evening until the day of judgment (2).

arrogance^a, Verily we were your followers: will ye, therefore, relieve us from any part of this fire? Those who behaved with arrogance shall answer, Verily we are all doomed to suffer therein: for GOD hath now judged between his servants. And they who shall be in the fire, shall say unto the keepers of hell^b, Call ye on your LORD, that he would ease us, for one day, from this punishment. They shall answer, Did not your apostles come unto you with evident proofs? They shall say, Yea. The keepers shall reply, Do ye therefore call on GOD: but the calling of the unbelievers on him shall be only in vain. We will surely assist our apostles, and those who believe in this present life, and on the day whereon the witnesses shall stand forth: a day whereon the excuse of the unbelievers shall not avail them; but a curse shall attend them, and a wretched abode. We heretofore gave unto MOSES a direction: and we left as an inheritance unto the children of ISRAEL, the book of the law; a direction, and an admonition to men of understanding. Wherefore do thou, O prophet, bear the insults of the infidels with patience; for the promise of GOD is true: and ask pardon for thy fault^c; and celebrate the praise of thy LORD, in the evening and in the morning. As to those who impugn the signs of GOD, without any convincing proof which hath been revealed unto them, there is nothing but pride in their breasts^k; but they shall not attain their desire: wherefore fly for refuge unto GOD; for it is he who heareth and seeth. Verily the creation of heaven and earth is more considerable than the creation of man: but the greater part of men do not

^a See chap. xiv p. 64. not.^a

^b See chap. lxxiv.

^c Ask pardon for thy fault.] In being too backward and negligent in advancing the true religion, for fear of the infidels (1).

^k As to those who impugn the signs of GOD, &c.] This sentence may

be understood generally; though it was revealed on account of the idolatrous Meccans, or of the Jews, who said of Mohammed, This man is not our lord, but the Messiah the son of David, whose kingdom will be extended over sea and land (2).

understand. The blind and the seeing shall not be held equal; nor they who believe and work righteousness, and the evil-doer: how few revolve these things in their mind! The last hour will surely come; there is no doubt thereof: but the greater part of men believe it not. Your LORD saith, Call upon me; and I will hear you: but they who proudly disdain my service, shall enter with ignominy into hell. It is GOD who hath appointed the night for you to take your rest therein, and the day to give you light: verily GOD is endued with beneficence towards mankind; but the greater part of men do not give thanks. This is GOD, your LORD; the Creator of all things: there is no GOD besides him: how therefore are ye turned aside from his worship? Thus are they tured aside, who oppose the signs of GOD. It is GOD who hath given you the earth for a stable floor, and the heaven for a cieling; and who hath formed you, and made your forms beautiful; and feedeth you with good things. This is GOD, your LORD. Wherefore blessed be GOD, the LORD of all creatures! He is the living GOD: there is no GOD but he. Wherefore call upon him, exhibiting unto him the pure religion. Praise be unto GOD, the LORD of all creatures! Say, Verily I am forbidden to worship the deities which ye invoke, besides GOD, after that evident proofs have come unto me from my LORD: and I am commanded to resign myself unto the LORD of all creatures. It is he who first created you of dust, and afterwards of seed, and afterwards of coagulated blood; and afterwards brought you forth infants out of your mothers' wombs: then he permitteth you to attain your age of full strength, and afterwards to grow old men, (but some of you die before that age,) and to arrive at the determined period of your life¹; that peradventure ye may understand. It is he who giveth life, and causeth to die: and when he decreeth a thing, he only saith unto it,

¹ See chap, xxii. p. 167.

Be, and it is. Dost thou not observe those who dispute against the signs of GOD, how they are turned aside from the true faith? They who charge with falsehood the book of the KORAN, and the other scriptures and revealed doctrines which we sent our former apostles to preach, shall hereafter know their folly; when the collars shall be on their necks, and the chains by which they shall be dragged into hell: then shall they be burned in the fire. And it shall be said unto them, Where are the gods which ye associated, besides GOD? They shall answer, They have withdrawn themselves from us: yea, we called on nothing^m heretofore. Thus doth GOD lead the unbelievers into error. This hath befallen you, for that ye rejoiced insolently on earth, in that which was false; and for that ye were elated with immoderate joy. Enter ye the gates of hell, to remain therein for ever: and wretched shall be the abode of the haughty! Wherefore persevere with patience, O MOHAMMED; for the promise of GOD is true. Whether we cause thee to see any part of the punishment with which we have threatened them, or whether we cause thee to die before thou see it; before us shall they be assembled at the last day. We have sent a great number of apostles before theeⁿ; the histories of some of whom we have related unto thee, and the histories of others of them we have not related unto thee: but no apostle had the power to produce a sign, unless by the permission of GOD. When the command of GOD, therefore, shall come, judgment shall be given with truth; and then shall they perish who endeavour to render the signs of GOD of no effect. It is GOD who hath given you the cattle, that ye may ride on some of them, and may eat of others of them; (ye also receive other advantages there-

^m We called on nothing.] Seeing an idol is nothing in the world (1).

ⁿ See the Prelim Disc. Sect. IV. p. 99.

from^o;) and that on them ye may arrive at the business proposed in your mind: and on them are ye carried by land, and on ships by sea. And he sheweth you his signs: which, therefore, of the signs of God, will ye deny? Do they not pass through the earth, and see what hath been the end of those who were before them? They were more numerous than these, and more mighty in strength, and left more considerable monuments of their power in the earth: yet that which they had acquired, profited them not. And when their apostles came unto them with evident proofs of their mission, they rejoiced in the knowledge which was with them^p: but that which they mocked at, encompassed them. And when they beheld our vengeance, they said, We believe in God alone, and we renounce the idols which we associated with him: but their faith availed them not, after they had beholden our vengeance. This was the ordinance of God, which was formerly observed in respect to his servants: and then did the unbelievers perish.

^o See chap. xvi p. 76.

^p They rejoiced in the knowledge which was with them.] Being preju-

diced in favour of their own erroneous doctrines, and despising the instructions of the prophets,

CHAP. XLI.

Intituled, Are distinctly explained^a; revealed at
MECCA.

In the name of the most merciful God.

H. M.^r This is a revelation from the most Merciful: a book the verses whereof are distinctly explained^a, an Arabic KORAN, for the instruction

^a Some intitle this chapter Worship, or Adoration, because the infidels are herein commanded to forsake the worship of idols, and to worship God: but the 32d chapter bearing the same title, that which we have here

prefixed is, for distinction, generally used.

^r See the Prelim. Disc. Sect. III. p. 78, &c.

^s See chap. xi. p. 15. not. ^d.

of people who understand: bearing good tidings, and denouncing threats: but the greater part of them turn aside, and hearken not thereto. And they say, Our hearts are veiled from the doctrine to which thou invitest us; and there is a deafness in our ears, and a curtain between us and thee: wherefore act thou as thou shalt think fit; for we shall act according to our own sentiments. Say, Verily I am only a man like you. It is revealed unto me that your God is one God: wherefore direct your way strait unto him; and ask pardon of him for what is past. And woe be to the idolaters, who give not the appointed alms, and believe not in the life to come! But as to those who believe, and work righteousness; they shall receive an everlasting reward. Say, Do ye indeed disbelieve in him who created the earth in two days^t; and do ye set up equals unto him? He is the LORD of all creatures. And he placed in the earth mountains firmly rooted^u, rising above the same: and he blessed it; and provided therein the food of the creatures, designed to be the inhabitants thereof, in four days^w; equally for those who ask^x. Then he set his mind to the creation of heaven; and it was smoke^y: and he said unto it, and to the earth, Come, either obediently, or against your will. They answered, We come obedient to thy command. And he formed

^t In two days.] Viz. the two first days of the week (1).

^u See chap. xvi. p. 77.

^w In four days.] That is, including the two former days wherein the earth was created.

^x Equally, for those who ask.] i. e. For all, in proportion to the necessity of each, and as their several appetites require. Some refer the word Sawâan, here translated *equally*, and which also signifies completely, to the four days; suppose the meaning to be, that God

created these things in just so many entire and complete days (2).

^y It was smoke.] Or darkness. Al Zamakhari says, this smoke proceeded from the waters under the throne of God, (which throne was one of the things created before the heavens and the earth,) and rose above the water: that the water being dried up, the earth was formed out of it, and the heavens out of the smoke which had mounted aloft.

them into seven heavens, in two days^a; and revealed unto every heaven its office. And we adorned the lower heaven with lights, and placed therein a guard of angels^b. This is the disposition of the mighty, the wise GOD. If the MECCANS withdraw from these instructions, say, I denounce unto you a sudden destruction, like the destruction of AD and THAMUD. When the apostles came unto them before them and behind them^b, saying, Worship GOD alone; they answered, If our LORD had been pleased to send messengers, he had surely sent angels; and we believe not the message with which ye are sent. As to the tribe of AD, they behaved insolently in the earth, without reason, and said, Who is more mighty than we in strength? Did they not see that GOD, who had created them, was more mighty than they in strength? And they knowingly rejected our signs. Wherefore we sent against them a piercing wind, on days of ill luck^c, that we might make them taste the punishment of shame in this world; but the punishment of the life to come will be more shameful; and they shall not be protected therefrom. And as to THAMUD, we directed them; but they loved blindness better than the true direction: wherefore the terrible noise of an ignominious punishment assailed them, for that which they had deserved; but we delivered those who believed, and feared GOD^d. And warn them of the day, on which the enemies of GOD shall be gathered together unto hell-fire, and shall march

^a In two days.] viz. On the fifth and sixth days of the week. It is said the heavens were created on Thursday, and the sun, moon, and stars, on Friday; in the evening of which last day Adam was made (1).

^b See chap. xv. p. 70.

^c Before them and behind them.] That is, on every side; persuading and urging them continually, and by arguments drawn from past examples, and

the expectation of future rewards or punishments.

^d On days of ill luck.] It is said that this wind continued from Wednesday to Wednesday inclusive, being the latter end of the month Shawâl: and that a Wednesday is the day whereon GOD sends down his judgments on a wicked people (2).

^e See chap. vii. p. 198, &c.

in distinct bands; until, when they shall arrive thereat, their ears, and their eyes, and their skins, shall bear witness against them of that which they shall have wrought. And they shall say unto their skins, Wherefore do ye bear witness against us? They shall answer, God hath caused us to speak, who giveth speech unto all things: he created you the first time; and unto him are ye returned. Ye did not hide yourselves, while ye sinned, so that your ears, and your eyes, and your skins, could not bear witness against you^e: but ye thought that God was ignorant of many things which ye did. This was your opinion, which ye imagined of your LORD; it hath ruined you; and ye are become lost people. Whether they bear their torment, hell-fire shall be their abode; or whether they beg for favour, they shall not obtain favour. And we will give them the devils to be their companions: for they dressed up for them the false notions which they entertained of this present world, and of that which is to come; and the sentence justly fitteth them, which was formerly pronounced on the nations of genii and men who were before them; for they perished. The unbelievers say, Hearken not unto this KORAN; but use vain discourse^f during the reading thereof; that ye may overcome the voice of the reader by your scoffs and laughter. Wherefore we will surely cause the unbelievers to taste a grievous punishment, and we will certainly reward them for the evils which they shall have wrought. This shall be the reward of the enemies of God, namely, hell-fire; therein is prepared for them an everlasting abode, as a reward for that they have wittingly rejected our signs. And the infidels shall say in hell, O LORD, shew us the two who seduced us, of the

^e Ye did not hide yourselves so that your ears, and your eyes, and your skins, could not bear witness against you.] i. e. Ye hid your crimes from men, little thinking that your

very members, from which ye could not hide them, would rise up as witnesses against you.

^f Use vain discourse.] Or, Talk aloud.

genii and men^a, and we will cast them under our feet, that they may become most base and despicable. As for those who say, Our LORD is GOD, and who behave uprightly; the angels shall descend unto them^b, and shall say, Fear not, neither be ye grieved; but rejoice in the hopes of paradise, which ye have been promised. We are your friends in this life, and in that which is to come: therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for; as a gift from a gracious and merciful GOD. Who speaketh better than he who inviteth unto GOD, and worketh righteousness, and saith, I am a Moslem? Good and evil shall not be held equal. Turn away evil with that which is better; and behold, the man between whom and thyself there was enmity, shall become, as it were, thy warmest friend: but none shall attain to this perfection, except they who are patient; nor shall any attain thereto, except he who is endued with a great happiness of temper. And if a malicious suggestion be offered unto thee from SATAN, have recourse unto GOD; for it is he who heareth and knoweth. Among the signs of his power are the night, and the day, and the sun, and the moon. Worship not the sun, neither the moon; but worship GOD, who hath created them; if ye serve him. But if they proudly disdain his service; verily the angels, who are with thy LORD, praise him night and day, and are not wearied. And among his signs, another is, that thou seest the land waste: but when we send down rain thereon, it is stirred, and fermenteth. And he who quickeneth the earth, will surely quicken the

^a The two who seduced us, of the genii and men.] i. e. Those of either species, who drew us into sin and ruin. Some suppose that the two more particularly intended here, are Eblis and Cain; the two authors of infidelity and murder (1).

^b The angels shall descend unto

them.] Either while they are living on earth, to dispose their minds to good, to preserve them from temptations, and to comfort them; or at the hour of death, to support them in their last agony; or at their coming forth from their graves, at the resurrection (2).

(1) Al BEIDAWI, JALLALO'DDIN.

(2) Idem.

dead; for he is almighty. Verily those who impiously wrong our signs, are not concealed from us. Is he, therefore, better, who shall be cast into hell-fire, or he who shall appear secure on the day of resurrection? Work that which ye will: he certainly beholdeth whatever ye do. Verily they who believe not in the admonition of the KORAN, after it hath come unto them, shall one day be discovered. It is certainly a book of infinite value: vanity shall not approach it, either from before it, or from behind it¹: it is a revelation from a wise GOD, whose praise is justly to be celebrated. No other is said unto thee by the infidels of MECCA, than what hath been formerly said unto the apostles before thee: verily thy LORD is inclined to forgiveness, and is also able to chastise severely. If we had revealed the KORAN in a foreign language^k, they had surely said, Unless the signs thereof be distinctly explained, we will not receive the same: is the book written in a foreign tongue, and the person unto whom it is directed, an Arabian? Answer, It is, unto those who believe, a sure guide, and a remedy for doubt and uncertainty: but unto those who believe not, it is a thickness of hearing in their ears, and it is a darkness which covereth them; these are as they who are called unto from a distant place^l. We heretofore gave the book of the law unto MOSES; and a dispute arose concerning the same: and if a previous decree had not proceeded from thy LORD, to respite the opposers of that revelation, verily the matter had been decided between them, by the destruction of the infidels; for they were in a very great doubt as to the same. He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same: for thy

XXV. LORD is not unjust towards his servants. * Unto

¹ Vanity shall not approach it, either from before it, or from behind it.] That is, It shall not be prevailed against, or frustrated by any means, or in any respect whatever.

^k See chap. xvi. p. 89, &c.

^l These are as they who are called unto from a distant place] Being so far off that they hear not, or understand not the voice of him who calls to them.

him is reserved the knowledge of the hour of judgment: and no fruit cometh forth from the knops which involve it; neither doth any female conceive in her womb, nor is she delivered of her burden, but with his knowledge. On the day whereon he shall call them to him, saying, Where are my companions which ye ascribed unto me? they shall answer, We assure thee there is no witness of this matter among us^m: and the idols which they called on before, shall withdraw themselves from them; and they shall perceive that there will be no way to escape. Man is not wearied with asking good; but if evil befall him, he despondeth, and despaireth. And if he cause him to taste mercy from us, after affliction hath touched him, he surely saith, This is due to me on account of my deserts: I do not think the hour of judgment will ever come; and if I be brought before my LORD, I shall surely attain, with him, the most excellent condition. But we will then declare unto those who shall not have believed, that which they have wrought: and we will surely cause them to taste a most severe punishment. When we confer favours on man, he turneth aside, and departeth without returning thanks: but when evil toucheth him, he is frequent at prayer. Say, What think ye? if the KORAN be from GOD, and ye believe not therein; who will lie under a greater error, than he who dissenteth widely therefrom? Hereafter we will shew them our signs in the regions of the earth, and in themselvesⁿ; until it become manifest unto them that this book is the truth. Is it not sufficient for thee that thy LORD is witness of all things? Are they not in a doubt as to the meeting of their LORD at the resurrection? Doth not he encompass all things?

^m They shall answer, There is no witness of this matter among us.] For they shall disclaim their idols at the resurrection.

ⁿ We will shew them our signs in

the regions of the earth, and in themselves.] By the surprising victories and conquests of Mohammed, and his successors (1).

C H A P. XLII.

Intituled, Consultation^o; revealed at MECCA^p.

In the name of the most merciful GOD.

H. M. A. S. K.^a Thus doth the mighty, the wise GOD reveal his will unto thee; and in like manner did he reveal it unto the prophets who were before thee. Unto him belongeth whatever is in heaven, and in earth; and he is the high, the great GOD. It wanteth little but that the heavens be rent in sunder from above, at the awfulness of his Majesty: the angels celebrate the praise of their LORD, and ask pardon for those who dwell in the earth. Is not GOD the forgiver of sins, the merciful? But as to those who take other gods for their patrons, besides him, GOD observeth their actions: for thou art not a steward over them. Thus have we revealed unto thee an Arabic KORAN, that thou mayest warn the metropolis of MECCA, and the Arabs who dwell round about it; and mayest threaten them with the day of the general assembly, of which there is no doubt: one part shall then be placed in paradise, and another part in hell. If GOD had pleased, he had made them all of one religion: but he leadeth whom he pleaseth into his mercy; and the unjust shall have no patron or helper. Do they take other patrons, besides him? whereas GOD is the only true patron: he quickeneth the dead; and he is almighty. Whatever matter ye disagree about, the decision thereof appertaineth unto GOD. This is GOD, my LORD: in him do I trust,

^a The title is taken from the verse wherein the believers are commended, among other things, for using deliberation in their affairs, and consulting together, in order to act for the best. Some, instead of this word, prefix the five single letters with

which the chapter begins.

^p Jallalo'ddin excepts three verses, beginning with these words, Say, I ask not of you, for this my preaching, any reward, &c.

^q See the Prelim. Dis. Sect. III. p. 78, &c.

and

and unto him do I turn me; the Creator of heaven and earth: he hath given you wives of your own species, and cattle both male and female; by which means he multiplieth you: there is nothing like him; and it is he who heareth and seeth. His are the keys of heaven and earth: he bestoweth provision abundantly on whom he pleaseth, and he is sparing unto whom he pleaseth; for he knoweth all things. He hath ordained you the religion which he commanded NOAH, and which we have revealed unto thee, O MOHAMMED, and which we commanded ABRAHAM, and MOSES, and JESUS*: saying, Observe this religion, and be not divided therein. The worship of one GOD, to which thou inviteest them, is grievous unto the unbelievers: God will elect thereto whom he pleaseth, and will direct unto the same him who shall repent. Those who lived in times past, were not divided among themselves until after that the knowledge of GOD's unity had come unto them through their own perverseness: and unless a previous decree had passed from thy LORD, to bear with them till a determined time, verily the matter had been decided between them, by the destruction of the gain-sayers. They who have inherited the scriptures after them*, are certainly in a perplexing doubt concerning the same†. Wherefore invite them to receive the sure faith, and be urgent with them, as thou hast been commanded; and follow not their vain desires: and say, I believe in all the scriptures which God hath sent down; and I am commanded to establish justice among you: GOD is our LORD, and your LORD: unto us will our works be imputed, and unto you will your works be imputed: let there be no wrangling between us and you; for GOD will assemble us all at the last day, and unto him shall we return. As to those who dis-

* See *ibid.* Sect. IV. p. 92, and 98, 99.

† They who have inherited the scriptures after them.] Viz. The modern Jews and Christians.

* Are in a doubt concerning the same.] Not understanding the true meaning, nor believing the real doctrines thereof

pute concerning GOD, after obedience hath been paid him by receiving his religion, their disputing shall be vain in the sight of their LORD; and wrath shall fall on them, and they shall suffer a grievous punishment. It is GOD who hath sent down the scripture with truth; and the balance of true judgment: and what shall inform thee whether the hour be nigh at hand? They who believe not therein, wish it to be hastened by way of mockery: but they who believe, dread the same, and know it to be the truth. Are not those who dispute concerning the last hour in a wide error? GOD is bounteous unto his servants: he provideth for whom he pleaseth; and he is the strong, the mighty. Whofo chooseth the tillage of the life to come^u, unto him will we give increase in his tillage: and whofo chooseth the tillage of this world, we will give him the fruit thereof; but he shall have no part in the life to come. Have the idolaters deities which ordain them a religion which GOD hath not allowed? But had it not been for the decree of respiting their punishment to the day of separating the infidels from the true believers, judgment had been already given between them: for the unjust shall surely suffer a painful torment. On that day thou shalt see the unjust in great terror, because of their demerits; and the penalty thereof shall fall upon them: but they who believe, and do good works, shall dwell in the delightful meadows of paradise; they shall obtain whatever they shall desire, with their LORD. This is the greatest acquisition. This is what GOD promiseth unto his servants who believe and do good works. Say, I ask not of you, for this my preaching, any reward, except the love of my relations: and whoever shall have deserved well by one good action, unto him will we add the merit of another action thereto; for GOD is inclined to forgive, and ready to reward. Do they say, MOHAMMED hath blas-

^u Whofo chooseth the tillage of the life to come.] Labouring here, to obtain a reward hereafter: for

what is sown in this world, will be reaped in the next.

phemously forged a lie concerning God? If God pleaseth, he will seal up thy heart^w: and God will absolutely abolish vanity, and will establish the truth in his words^x; for he knoweth the innermost parts of men's breasts. It is he who accepteth repentance from his servants, and forgiveth sins, and knoweth that which ye do. He will incline his ear unto those who believe and work righteousness, and will add unto them above what they shall ask or deserve of his bounty: but the unbelievers shall suffer a severe punishment. If God should bestow abundance upon his servants, they would certainly behave insolently in the earth: but he sendeth down by measure unto every one that which he pleaseth; for he well knoweth and seeth the condition of his servants. It is he who sendeth down the rain, after men have despaired thereof, and spreadeth abroad his mercy; and he is the patron, justly to be praised. Among his signs is the creation of heaven and earth, and of the living creatures with which he hath replenished them both; and he is able to gather them together before his tribunal, whenever he pleaseth. Whatever misfortune befalleth you, is sent you by GOD, for that which your hands have deserved; and yet he forgiveth many things: ye shall not frustrate the divine vengeance in the earth; neither shall ye have any protector or helper against God. Among his signs also are the ships running in the sea, like high mountains: if he

^w If God pleaseth, he will seal up thy heart.] The meaning of these words is somewhat obscure. Some imagine they express a detestation of the forgery charged on the prophet by the infidels; because none could be capable of so wicked an action, but one whose heart was close shut, and knew not his Lord: as if he had said, God forbid that thou shouldst be so void of grace, or have so little sense of thy duty! Others think the signification to be, that God might strike

all the revelations which had been vouchsafed to Mohammed, out of his heart at once; and others, that God would strengthen his heart with patience against the insults of the unbelievers (1).

^x God will abolish vanity, and establish the truth.] Wherefore, if the doctrine taught in this book be of man, it will certainly fail, and come to nothing; but if it be of God, it can never be overthrown (2).

pleaseth, he causeth the wind to cease, and they lie still on the back of the water: (verily herein are signs unto every patient and grateful person:) or he destroyeth them by shipwreck, because of that which their crews have merited; though he pardoneth many things. And they who dispute against our signs, shall know that there will be no way for them to escape our vengeance. Whatever things are given you, they are the provision of this present life: but the reward which is with God is better, and more durable, for those who believe, and put their trust in their LORD; and who avoid heinous and filthy crimes; and when they are angry, forgive; and who hearken unto their LORD, and are constant at prayer; and whose affairs are directed by consultation among themselves, and who give alms out of what we have bestowed on them; and who, when an injury is done them, avenge themselves¹: (and the retaliation of evil ought to be an evil proportionate thereto:) but he who forgiveth, and is reconciled unto his enemy, shall receive his reward from God²; for he loveth not the unjust doers. And whoso shall avenge himself, after he hath been injured; as to these, it is not lawful to punish them for it: but it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grievous punishment. And whoso beareth injuries patiently, and forgiveth; verily this is a necessary work. Whom God shall cause to err, he shall afterwards have no protector. And thou shalt see the ungodly, who shall say, when they behold the punishment prepared for them, Is there no way to return back into the world? And thou shalt see them exposed unto hell-fire; dejected, because of the ignominy they shall undergo;

¹ And who, when an injury is done them, avenge themselves.] Using the means which God has put into their hands for their own defence. This is added to complete the character here given; for valour and courage

are not inconsistent with clemency (1); the rule being,

Parcere subjectis, & debellare superbos.

² See chap. v. p. 138. &c.

(1) *Al BEDIAWI.*

they shall look at the fire side-ways, and by stealth: and the true believers shall say, Verily the losers are they who have lost their own souls, and their families, on the day of resurrection: shall not the ungodly continue in eternal torment? They shall have no protectors to defend them against God: and whom God shall cause to err, he shall find no way to the truth. Harken unto your LORD, before the day come, which God will not keep back: ye shall have no place of refuge on that day; neither shall ye be able to deny your sins. But if those to whom thou preachest turn aside from thy admonitions, verily we have not sent thee to be a guardian over them: thy duty is preaching only. When we cause man to taste mercy from us, he rejoiceth thereat: but if evil befall them, for that which their hands have formerly committed, verily man becometh ungrateful. Unto God appertaineth the kingdom of heaven and earth: he createth that which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth; or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless; for he is wise and powerful. It is not fit for man, that God should speak unto him otherwise than by private revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he is high and wise. Thus have we revealed unto thee a revelation*, by our command. Thou didst not understand, before this, what the book of the KORAN was, nor what the faith was: but we have ordained the same for a light; we will thereby direct such of our servants as we please: and thou shalt surely direct them into the right way, the way of God, unto whom belongeth whatever is in heaven and on earth. Shall not all things return unto God?

* Thus have we revealed unto thee a revelation.] Or, as the words may also be translated, Thus have we sent

the spirit Gabriel unto thee with a revelation.

CHAP. XLIII.

Intituled, The Ornaments of Gold ^b; revealed at
MECCA ^c.

In the name of the most merciful GOD.

H M.^d By the perspicuous book; verily we have ordained the same an Arabic KORAN, that ye may understand: and it is certainly written in the original book ^e, kept with us, being sublime, and full of wisdom. Shall we therefore turn away from you the admonition, and deprive you thereof, because ye are a people who transgress? And how many prophets have we sent among those of old? and no prophet came unto them, but they laughed him to scorn: wherefore we destroyed nations who were more mighty than these in strength: and the example of those who were of old, hath been already set before them. If thou ask them who created the heavens and the earth, they will certainly answer, The mighty, the wise GOD created them: who hath spread the earth as a bed for you, and hath made you paths therein, that ye may be directed: and who sendeth down rain from heaven by measure, whereby we quicken a dead country; (so shall ye be brought forth from your graves:) and who hath created all the various species of things, and hath given you ships and cattle, whereon ye are carried; that ye may sit firmly on the backs thereof, and may remember the favour of your LORD, when ye sit thereon, and may say, Praise be unto him who hath subjected these unto our service! for we could not have mastered

^b The word chosen for the title of this chapter, occurs p. 358.

^c Some except the verse beginning with these words, And ask our apostles whom we have sent before thee, &c.

^d See the Prelim. Disc. Sect. III. p. 78. &c.

^e In the original book.] i. e. The preserved Table; which is the original of all the scriptures in general.

them by our own power: and unto our LORD shall we surely return. Yet have they attributed unto him some of his servants as his offspring: verily man is openly ungrateful. Hath GOD taken daughters out of those beings which he hath created; and hath he chosen sons for you? But when one of them hath the news brought of the birth of a child of that sex which they attribute unto the Merciful, as his similitude, his face becometh black, and he is oppressed with sorrow^f. Do they therefore attribute unto GOD female issue, which are brought up among ornaments, and are contentious without cause? And do they make the angels, who are the servants of the Merciful, females? Were they present at their creation? Their testimony shall be written down, and they shall be examined concerning the same on the day of judgment. And they say, If the Merciful had pleased, we had not worshipped them. They have no knowledge herein: they only utter a vain lie. Have we given them a book of revelations before this; and do they keep the same in their custody? But they say, Verily we found our fathers practising a religion; and we are guided in their footsteps. Thus we sent no preacher, before thee, unto any city, but the inhabitants thereof, who lived in affluence, said, Verily we found our fathers practising a religion: and we tread in their footsteps. And the preacher answered, What, although I bring you a more right religion than that which ye found your fathers to practise? And they replied, Verily we believe not that which ye are sent to preach. Wherefore we took vengeance on them: and behold what hath been the end of those who accused our apostles of imposture. Remember when ABRAHAM said unto his father, and his people, Verily I am clear of the gods which ye worship, except him who hath created me; for he will direct me aright. And he ordained this to be a constant doctrine among his posterity; that they should be turned from idolatry to the worship of the only true

^f See chap. 16. p. 82, &c.

GOD. Verily I have permitted these **MECCANS** and their fathers to live in prosperity, until the truth should come unto them, and a manifest apostle: but now the truth is come unto them, they say, This is a piece of forcery; and we believe not therein. And they say, Had this **KORAN** been sent down unto some great man of either of the two cities^a, we would have received it. Do they distribute the mercy of thy **LORD**^b? We distribute their necessary provision among them in this present life, and we raise some of them several degrees above the others, that the one of them may take the other to serve him: and the mercy of thy **LORD** is more valuable than the riches which they gather together. If it were not that mankind would have become one sect of infidels, verily we had given unto those who believe not in the Merciful, roofs of silver to their houses, and stairs of silver, by which they might ascend thereto, and doors of silver to their houses, and couches of silver for them to lean on; and ornaments of gold; for all this is the provision of the present life: but the next life with thy **LORD** shall be for those who fear him. Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he shall be his inseparable companion: (and the devils shall turn them aside from the way of truth; yet they shall imagine themselves to be rightly directed:) until when he shall appear before us at the last day, he shall say unto the devil^c, Would to God that between me and thee there was the distance of the east from the west! O how wretched a companion art thou! But wishes shall not avail you on this day, since ye have been unjust: for ye shall be partakers of the same punishment. Canst thou, O prophet,

^a Had the Korân been sent down unto some great man of either of the two cities.] i. e. To one of the principal inhabitants of Mecca, or of Tayef; such as al Walid Ebn al Mogheira, or Orwa Ebn Masud the

Thakifite (1).

^b The mercy of thy **LORD**.] By this expression the prophetic office is here particularly intended.

^c See chap. xix. p. 136.

make the deaf to hear, or canst thou direct the blind, and him who is in a manifest error? Whether we take thee away, we will surely take vengeance on them; or whether we cause thee to see the punishment with which we have threatened them executed, we will certainly prevail over them. Wherefore hold fast the doctrine which hath been revealed unto thee; for thou art in a right way: and it is a memorial unto thee and thy people, and hereafter shall ye be examined concerning your observance thereof. And ask our apostles whom we have sent before thee^k, whether we have appointed gods for them to worship, besides the Merciful. We formerly sent MOSES with our signs unto PHARAOH and his princes, and he said, Verily I am the apostle of the LORD of all creatures. And when he came unto them with our signs, behold, they laughed him to scorn; although we shewed them no sign, but it was greater than the other^l: and we inflicted a punishment^m on them, that peradventure they might be converted. And they said unto MOSES, O magician, pray unto thy LORD for us, according to the covenant which he hath made with thee; for we will certainly be directed. But when we took the plague from off them, behold, they brake their promise. And PHARAOH made proclamation among his people, saying, O my people, is not the kingdom of EGYPT mine, and these riversⁿ which flow beneath me? Do ye not see? Am not I better than this MOSES; who is a contemptible person, and can

^k Ask our apostles whom we have sent before thee.] That is, Ask those who profess the religions which they taught, and their learned men (1).

^l But it was greater than the other.] Literally, Than its sister. The meaning is, that the miracles were all very great and considerable, or, as the

French may express it, by a phrase nearly the same, Les uns plus grands que les autres.

^m A punishment.] Viz. The successive plagues which they suffered previous to their final destruction in the Red Sea.

ⁿ These rivers.] To wit, The Nile and its branches (2).

(1) AL BEIDAWI, JALLALO'DDIN, &c. (2) Idem.

scarce exprefs himself intelligibly^o? Have bracelets of gold, therefore, been put upon him^p, or do the angels attend him in orderly proceffion? And PHARAOH perfuaded his people to light behaviour; and they obeyed him: for they were a wicked people. And when they had provoked us to wrath, we took vengeance on them, and we drowned them all: and we made them a precedent, and an example unto others. And when the fon of MARY was propofed for an example; behold, thy people cried out through excefs of joy thereat^q; and they faid, Are our gods better, or he? They have propofed this instance unto thee no otherwife than for an occafion of difpute; yea, they are contentious men. JESUS is no other than a fervant, whom we favoured with the gift of prophecy; and we appointed him for an example^r unto the children of ISRAEL: (if we pleafed, verily we could from ourfelves produce angels, to fucceed you in the earth^s;) and he fhall be a fign of the approach of the laft hour^t; wherefore doubt not thereof.

And

^o See chap. xx. p. 140. not. ^b.

^p Have bracelets of gold been put upon him?] Such bracelets were fome of the infignia of royalty: for when the Egyptians raifed a perfon to the dignity of a prince, they put a collar or chain of gold about his neck (1), and bracelets of gold on his wrifts (2).

^q When the fon of Mary was propofed for an example, &c.] This paffage is generally fupposed to have been revealed on occafion of an objection made by one Ebn al Zabâri to thofe words in the 21ft chapter (3), by which all in general, who were worfhipped as deities, befides God, are doomed to hell: whereupon the infidels cried out, We are contented that our gods fhould be with JESUS; for he alfo is worfhipped as God (4). Some, how-

ever, are of opinion, it might have been revealed in answer to certain idolaters, who faid that the Chriftians, who received the fcriptures, worfhipped JESUS, fupposing him to be the fon of God; whereas the angels were more worthy of that honour than he (5).

^r An example.] Or an instance of our power, by his miraculous birth.

^s We could from ourfelves produce angels, &c.] As eafily as we produced JESUS without a father (6). The intent of the words is to fhew how juft and reasonable it is to think, that the angels fhould bear the relation of children to men, rather than to God; they being his creatures, as well as men, and equally in his power.

^t He fhall be a fign of the approach of the laft hour.] For fome time before

(1) See Genef. xli. 42.
(3) See p. 164.

(2) Al BEIDAWI, JALLALO'DDIN.
(4) JALLALO'DDIN, Al BEIDAWI. (5) Idem.

And follow me: this is the right way. And let not SATAN cause you to turn aside: for he is your open enemy. And when JESUS came with evident miracles, he said, Now am I come unto you with wisdom, and to explain unto you part of those things concerning which ye disagree: wherefore fear God, and obey me. Verily God is my LORD, and your LORD; wherefore worship him: this is the right way. And the confederated sects among them fell to variance^w: but woe unto those who have acted unjustly, because of the punishment of a grievous day. Do the unbelievers wait for any other than the hour of judgment; that it may come upon them suddenly, while they foresee it not? The intimate friends, on that day, shall be enemies unto one another; except the pious. O my servants, there shall no fear come on you this day, neither shall ye be grieved; who have believed in our signs, and have been Moslems: enter ye into paradise, ye and your wives, with great joy. Dishes of gold shall be carried round unto them, and cups without handles: and therein shall they enjoy whatever their souls shall desire, and whatever their eyes shall delight in: and ye shall remain therein for ever. This is paradise, which ye have inherited as a

fore the resurrection Jesus is to descend on earth, according to the Mohammedans, near Damascus (1), or, as some say, near a rock in the Holy Land, named Afik, with a lance in his hand, wherewith he is to kill Antichrist, whom he will encounter at Ludd, or Lydda, a small town not far from Joppa (2). They add, that he will arrive at Jerusalem at the time of morning prayer, that he shall perform his devotions after the Mohammedan institution, and officiate instead of the Imâm, who shall give place to him; that he will break down the cross, and destroy the churches of the Christians,

of whom he will also make a general slaughter, excepting only such as shall profess Islâm, &c. (3).

^u Now am I come unto you with wisdom.] That is, with a book of revelations, and an excellent system of religion.

^w The confederated sects fell to variance.] This may be understood either of the Jews in the time of Jesus, who opposed his doctrine, or of the Christians since, who have fallen into various opinions concerning him; some making him to be God, others the son of God, and others one of the persons of the Trinity, &c. (4).

(1) See the Prelim. Disc. Sect. IV. p. 106. (2) See *ibid.* (3) *Al BẒINAWI.*
(4) *Idem.*

reward for that which ye have wrought. Therein shall ye have fruits in abundance, of which ye shall eat. But the wicked shall remain for ever in the torment of hell: it shall not be made lighter unto them; and they shall despair therein. We deal not unjustly with them, but they deal unjustly with their own souls. And they shall call aloud, saying, O MALEC^{*}, intercede for us, that thy LORD would end us by annihilation. He shall answer[†], Verily ye shall remain here for ever. We brought you the truth heretofore, but the greater part of you abhorred the truth. Have the infidels fixed on a method to circumvent our apostle? Verily we will fix on a method to circumvent them. Do they imagine that we hear not their secrets, and their private discourse? Yea; and our messengers who attend them[‡] write down the same. Say, If the Merciful had a son, verily I would be the first of those who should worship him. Far be the LORD of heaven and earth, the LORD of the throne, from that which they affirm of him! Wherefore let them wade in their vanity, and divert themselves until they arrive at their day with which they have been threatened. He who is GOD in heaven, is GOD on earth also: and he is the wise, the knowing. And blessed be he unto whom appertaineth the kingdom of heaven and earth, and of whatever is between them; with whom is the knowledge of the last hour; and before whom ye shall be assembled. They whom they invoke besides him, have not the privilege to intercede for others; except those who bear witness to the truth, and know the same[§]. If thou ask them who hath created them, they will

* O Malec.] This the Mohammedans suppose to be the name of the principal angel who has the charge of hell.

† He shall answer.] Some say that this answer will not be given till a thousand years after.

‡ Our messengers who attend them.]

i. e. The guardian angels.

§ Except those who bear witness to the truth, &c.] That is, to the doctrine of GOD's unity. The exception comprehends Jesus, Ezra, and the angels; who will be admitted as intercessors, though they have been worshipped as gods (1).

surely answer, GOD. How therefore are they turned away to the worship of others? GOD also heareth the saying of the prophet, O LORD, verily these are people who believe not: and he answereth, Therefore turn aside from them; and say, Peace ^b; hereafter shall they know their folly.

^b See chap. xxv. p. 208. not.^f

C H A P. XLIV.

'Intitled Smoke^c; revealed at MECCA^d.

In the name of the most merciful GOD.

H. M.^e By the perspicuous book of the KORAN; verily we have sent down the same on a blessed night^f, (for we had engaged so to do,) on the night wherein is distinctly sent down the decree of every determined thing, as a command from us^e. Verily we have ever used to send apostles with revelations, at proper intervals, as a mercy from thy LORD; for it is he who heareth and knoweth: the LORD of heaven and earth, and of whatever is between them; if ye are men of sure knowledge. There is no GOD but he: he giveth life, and he causeth to die: he is your LORD, and the LORD of your fore-

^c This word occurs in the next page.

^d Some except the verse beginning, We will take the plague off you a little, &c.

^e See the Prelim. Disc. Sect. III. p. 78, &c.

^f A blessed night.] Generally supposed to be that between the 23rd. and 24th. of Ramadân. See ib. p. 85. and chap. xcvi. and the notes there.

^g The night whereon is distinctly sent down the decree of every determined thing, &c.] For annually on this night, as the Mohammedans are

taught, all the events of the ensuing year, with respect to life and death, and the other affairs of this world, are disposed and settled (1). Some, however, suppose that these words refer only to that particular night on which the Korân, wherein are completely contained the divine determinations in respect to religion and morality, was sent down (2): and according to this exposition the passage may be rendered, The night whereon every determined or adjudged matter was sent down.

(1) JALLALO'DDIN, Al BEIDAWI.

(2) Idem.

fathers. Yet do they amuse themselves with doubt. But observe them on the day whereon the heaven shall produce a visible smoke, which shall cover mankind^h: this will be a tormenting plague. They shall say, O LORD, take this plague from off us: verily we will become true believers. How should an admonition be of avail to them in this condition? when a manifest apostle came unto them, but they retired from him, saying, This man is instructed by othersⁱ, or is a distracted person. We will take the plague from off you a little: but ye will certainly return to your infidelity^k. On the day whereon we shall fiercely assault them with great power^l, verily we will take vengeance on them. We made trial of the people of PHARAOH before them, and an honourable messenger came unto them, saying, Send unto me the servants of GOD^m; verily I am a faithful messenger unto you: and lift not yourselves up against GOD:

^h When the heavens shall produce a visible smoke, &c.] The commentators differ in their expositions of this passage. Some think it spoken of a smoke which seemed to fill the air during the famine which was inflicted on the Meccans in Mohammed's time (1), and was so thick, that though they could hear, yet they could not see one another (2). But, according to a tradition of Ali, the smoke here meant is that which is to be one of the previous signs of the day of judgment (3), and will fill the whole space from east to west, and last for forty days. This smoke, they say, will intoxicate the infidels, and issue at their nose, ears, and posteriors; but will very little incommode the true believers (4).

ⁱ See chap. xvi. p. 89.

^k We will take the plague from off them a little; yet will ye certainly return to your infidelity.] If we follow

the former exposition, the words are to be understood of the ceasing of the famine, upon the intercession of Mohammed, at the desire of the Koreish, and on their promise of believing on him; notwithstanding which they fell back to their old incredulity: but if we follow the latter exposition, they are to be understood of GOD's taking away the plague of the smoke, after the expiration of the forty days, at the prayer of the infidels, and on their promise of receiving the true faith; which being done, they will immediately return to their wonted obstinacy.

^l On the day whereon we shall fiercely assault them with great power.] Some expound this of the slaughter at Bedr; and others of the day of judgment.

^m Send unto me the servants of GOD] i. e. Let the Israelites go with me to worship their GOD.

(1) See chap. xxiii. p. 182. not.^k

YAHYA, JALLAL.

(3) See the Prelim. Disc. Sect. IV. p. 107.

(4) AL ZAMAKH. AL BEIDAWI.

(2) AL ZAMAKH. AL BEIDAWI,

for I come unto you with manifest power. And I fly for protection unto my LORD, and your LORD, that ye stone me notⁿ. If ye do not believe me, at least depart from me^o. And when they accused him of imposture, he called upon his LORD, saying, These are a wicked people. And GOD said unto him, March forth with my servants by night; for ye will be pursued; and leave the sea divided, that the EGYPTIANS may enter the same; for they are a host doomed to be drowned. How many gardens, and fountains, and fields of corn, and fair dwellings, and advantages which they enjoyed, did they leave behind them! Thus we dispossessed them thereof; and we gave the same for an inheritance unto another people^p. Neither heaven nor earth wept for them^q; neither were they respited any longer. And we delivered the children of ISRAEL from a shameful affliction; from PHARAOH; for he was haughty, and a transgressor: and we chose them, knowingly^r, above all people; and we shewed them several signs^s, wherein was an evident trial. Verily these MECCANS say, Assuredly our final end will be no other than our first natural death; neither shall we be raised again: bring now our forefathers back to life, if ye speak truth. Are they better, or the people of TOBBA^t, and

ⁿ That ye stone me not.] Or that ye injure me not, either by word or deed (1).

^o Depart from me.] Without opposing me, or offering me any injury, which I have not deserved from you.

^p See chap. xxvi. p. 212.

^q Neither heaven nor earth wept for them.] That is, None pitied their destruction.

^r Knowingly] i. e. Knowing that they were worthy of our choice; or notwithstanding we knew they would in time to come fall into idolatry, &c.

^s Several signs.] As the dividing of the Red Sea; the cloud which shaded them; the raining on them manna and quails, &c. (2).

^t The people of Tobba.] viz. The Hamyarites, whose kings had the title of Tobba (3). The commentators tell us that the Tobba here meant was very potent, and built Samarcand, or, as others say, demolished it; and that he was a true believer, but his subjects were infidels (4).

This prince seems to have been Abu Carb Afsad, who flourished about seven hundred years before Mohammed,

(1) Al BEIDAWI. (2) Idem. (3) See the Prelim. Disc. Sect. I. p. 12.

(4) Al BEIDAWI, JALLALO'DDIN.

and those who were before them? we destroyed them, because they wrought wickedness. We have not created the heavens and the earth, and whatever is between them, by way of sport: we have created them no otherwise than in truth"; but the greater part of them do not understand. Verily the day of separation^w shall be the appointed term of them all; a day, whereon the master and the servant shall be of no advantage to one another, neither shall they be helped; excepting those on whom God shall have mercy: for he is the mighty, the merciful. Verily the fruit of the tree of AL ZAKKUM shall be the food of the impious^x: as the dregs of oil shall it boil in the bellies of the damned, like the boiling of the hottest water. And it shall be said to the tormentors, Take him, and drag him into the midst of hell: and pour on his head the torture of boiling water, saying, Taste this; for thou art that mighty and honourable person. Verily this is the punishment of which ye doubted. But the pious shall be lodged in a place of security, among gardens and fountains: they shall be clothed in fine silk, and in satin; and they shall sit facing one another. Thus shall it be; and we will espouse them to fair damsels, having large black eyes. In that place shall they call for all kinds of fruits, in full security: they shall not taste death therein, after the first death: and GOD shall deliver them from the pains of hell: through the gracious bounty of thy LORD. This will be great felicity. Moreover we have rendered the KORAN easy for thee, by revealing it in thine own tongue: to the end that they may be admonished: wherefore do thou wait the event; for they wait to see some misfortune befall thee.

Mohammed, and embraced Judaism, which religion he first introduced into Yaman, (being the true religion at that time, inasmuch as Christianity was not then promulgated,) and was, for that cause, probably, slain by his own people (1).

^w See chap. xxi. p. 153. and chap.

xxviii. p. 320.

^x The day of separation.] i. e. The day of judgment, when the wicked shall be separated from the righteous, &c.

^x The impious.] Jallalo'ddin supposes this passage to have been particularly levelled against Abu Jahl.

(1) Al JANNABI. V. Poc. Spec. p. 60.

CH A P. XLV.

Intituled, The Kneeling^y; revealed at MECCA.

In the name of the most merciful GOD.

H M.^z The revelation of this book is from the mighty, the wise GOD. Verily both in heaven and earth are signs of the divine power unto the true believers: and in the creation of yourselves, and of the beasts which are scattered over the face of the earth, are signs unto people of sound judgment; and also in the vicissitude of night and day, and the rain which GOD sendeth down from heaven, whereby he quickneth the earth after it hath been dead: in the change of the winds also are signs unto people of understanding. These are the signs of GOD: we rehearse them unto thee with truth. In what revelation therefore will they believe, after they have rejected GOD and his signs? Woe unto every lying and impious person; who heareth the signs of GOD, which are read unto him, and afterwards proudly persisteth in infidelity, as though he heard them not: (denounce unto him a painful punishment:) and who, when he cometh to the knowledge of any of our signs, receiveth the same with scorn. For these is prepared a shameful punishment: before them lieth hell; and whatever they shall have gained shall not avail them at all; neither shall the idols which they have taken for their patrons, besides GOD: and they shall suffer a grievous punishment. This is a true direction: and for those who disbelieve the signs of their LORD, is prepared the punishment of a painful torment. It is GOD who hath subjected the sea unto you, that the ships may sail therein at his command; and that ye may seek advantage unto

^y The word from which this chapter is denominated, occurs p 369.

^z See the Prelim. Disc. Sect. III. p 78, &c.

yourself by commerce, of his bounty; and that ye may give thanks: and he obligeth whatever is in heaven and on earth to serve you; the whole being from him. Verily herein are signs unto people who consider. Speak unto the true believers, that they forgive those who hope not for the days of God^a, that he may reward people according to what they shall have wrought. Whoso doth that which is right, doth it to the advantage of his own soul; and whoso doth evil, doth it against the same: hereafter shall ye return unto your LORD. We gave unto the children of ISRAEL the book of the law, and wisdom, and prophecy; and we fed them with good things, and preferred them above all nations: and we gave them plain ordinances concerning the business of religion; neither did they fall to variance, except after that knowledge had come unto them, through envy amongst themselves: but thy LORD will decide the controversy between them on the day of resurrection, concerning that wherein they disagree. Afterwards we appointed thee, O MOHAMMED, to promulgate a law concerning the business of religion; wherefore follow the same, and follow not the desires of those who are ignorant^b. Verily they shall not avail thee against God at all: the unjust are the patrons of one another; but God is the patron of the pious. This KORAN delivereth evident precepts unto mankind; and is a direction, and a mercy, unto people who judge aright. Do the workers of iniquity imagine that we will deal with them as with those who believe and do good works; so that their

^a Speak unto the true believers, that they forgive those who hope not for the days of God, &c.] By the days of God, in this place, are meant the prosperous successes of his people in battle against the infidels (1). The passage is said to have been revealed on account of Omar, who being reviled by one of the tribe of Ghutfar, was thinking to

revenge himself by force. Some are of opinion that this verse is abrogated by that of War (2).

^b Follow not the desires of the ignorant.] That is, of the principal Koreish, who were urgent with Mohammed to return to the religion of his forefathers (3).

(1) See chap. xiv. p. 62. not. 9.

(2) Al BELDAWI.

(3) Idem.

life and their death shall be equal? An ill judgment do they make. God hath created the heavens and the earth in truth; that he may recompense every soul according to that which it shall have wrought: and they shall not be treated unjustly. What thinkest thou? He who taketh his own lust for his God, and whom God causeth knowingly to err, and whose ears and whose heart he hath sealed up, and over whose eyes he hath cast a veil; who shall direct him, after God shall have forsaken him? Will ye not therefore be admonished? They say, There is no other life, except our present life: we die, and we live; and nothing but time destroyeth us. But they have no knowledge in this matter; they only follow a vain opinion. And when our evident signs are rehearsed unto them, their argument which they offer against the same, is no other than that they say, Bring to life our fathers who have been dead; if ye speak truth. Say, God giveth you life; and afterwards causeth you to die: hereafter will he assemble you together on the day of resurrection; there is no doubt thereof; but the greater part of men do not understand. Unto God appertaineth the kingdom of heaven and earth; and the day whereon the hour shall be fixed, on that day shall those who charge the KORAN with vanity perish. And thou shalt see every nation^c kneeling: every nation shall be called unto its book of account; and it shall be said unto them, This day shall ye be rewarded according to that which ye have wrought. This our book will speak concerning you with truth: therein have we written down whatever ye have done^d. As to those who shall have believed, and done good works, their LORD shall lead them into his mercy: this shall be manifest felicity. But as to the infidels, it shall be said unto them, Were not my signs rehearsed unto you? but ye proudly rejected them, and became a

^c Every nation.] The original word Ommat properly signifies a people who profess one and the same law or religion.

^d See the Prelim. Dis. Sect. IV. p. 117.

wicked people. And when it was said unto you, Verily the promise of GOD is true; and as to the hour of judgment, there is no doubt thereof: ye answered, We know not what the hour of judgment is: we hold an uncertain opinion only; and we are not well assured of this matter. But on that day the evils of that which they have wrought shall appear unto them; and that which they mocked at, shall encompass them: and it shall be said unto them, This day will we forget you, as ye did forget the meeting of this your day: and your abode shall be hell-fire; and ye shall have none to deliver you. This shall ye suffer, because ye turned the signs of GOD to ridicule; and the life of the world deceived you. On this day, therefore, they shall not be taken forth from thence; neither shall they be asked any more to render themselves well-pleasing unto GOD. Wherefore praise be unto GOD, the LORD of the heavens, and the LORD of the earth; the LORD of all creatures: and unto him be glory in heaven and earth; for he is the mighty, the wise GOD!

CHAP. XLVI.

Intituled, **AL AHKAF**^c; revealed at **MECCA**.

In the name of the most merciful GOD.

XXVI.* **H**. M.^f The revelation of this book is from the mighty, the wise GOD. We have not created the heavens and the earth, and whatever is between them, otherwise than in truth^g, and for a determined period^h: but the unbelievers turn away

^c Al Ahkâf is the plural of Hekf, and signifies sands which lie in a crooked or winding manner; whence it became the name of a territory in the province of Hadramaut, where the Adites dwelt. It is mentioned in p. 373.

^f See the Prelim. Disc. Sect. III. p. 78, &c.

^g See chap. xxi. p. 153. and chap. xxxviii. p. 320, &c.

^h For a determined period.] Being to last but a certain space of time, and not for ever

from

from the warning which is given them. Say, What think ye? Shew me what part of the earth the idols which ye invoke, besides GOD, have created? Or had they any share in the creation of the heavens? Bring me a book of scripture revealed before this, or some footstep of ancient knowledge, to countenance your idolatrous practices; if ye are men of veracity. Who is in a wider error than he who invoceth, besides GOD, that which cannot return him an answer, to the day of resurrection; and idols which regard not their calling on them; and which, when men shall be gathered together to judgment, will become their enemies, and will ungratefully deny their worship? When our evident signs are rehearsed unto them, the unbelievers say of the truthⁱ, when it cometh unto them, This is a manifest piece of sorcery. Will they say, MOHAMMED hath forged it? Answer, If I have forged it, verily ye shall not obtain for me any favour from GOD: he well knoweth the injurious language which ye utter concerning it: he is a sufficient witness between me and you; and he is gracious and merciful. Say, I am not singular among the apostles^k; neither do I know what will be done with me or with you hereafter: I follow no other than what is revealed unto me; neither am I any more than a public warner. Say, What is your opinion? If this book be from GOD, and ye believe not therein; and a witness of the children of ISRAEL bear witness to its consonancy with the law^l, and believeth therein; and ye proudly reject the same: are ye not unjust doers?

ⁱ The truth.] i. e. Any part of the revelations of the Korân.

^k I am not singular among the apostles.] That is, I do not teach a doctrine different from what the former apostles and prophets have taught: nor am I able to do what they could not; particularly to shew the signs which every one shall think fit to demand (1).

^l If a witness of the children of Israel bear witness of its consonancy to the law, &c.] This witness is generally supposed to have been the Jew Abd'allah Ebn Salâm, who declared that Mohammed was the prophet foretold by Moses. Some, however, suppose the witness here meant to have been Moses himself (2).

(1) AL BZIDAWI.

(2) Idem, JALLALO'DDIN.

Verily GOD directeth not unjust people. But those who believe not, say of the true believers, If the doctrine of the KORAN had been good, they had not embraced the same before us^m. And when they are not guided thereby, they say, This is an antiquated lie. Whereas the book of MOSES was revealed before the KORAN, to be a guide and a mercy: and this is a book confirming the same, delivered in the Arabic tongue; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers. As to those who say, Our LORD is GOD; and who behave uprightly: on them shall no fear come; neither shall they be grieved. These shall be the inhabitants of paradise; they shall remain therein for ever: in recompense for that which they have wrought. We have commanded man to shew kindness to his parents: his mother beareth him in her womb with pain, and bringeth him forth with pain: and the space of his being carried in her womb, and of his weaning, is thirty monthsⁿ; until, when he attaineth his age of strength, and attaineth the age of forty years, he saith^o, O LORD, excite me, by thy inspiration, that I may be grateful for thy favours, wherewith thou hast favoured me and my parents; and that I may work righteousness, which may please thee: and be gracious unto me in my issue; for I

^m If the doctrine of the Korân had been good, they had not embraced the same before us.] These words were spoken, as some think, by the Jews, when Abd'allah professed Islam; or, according to others, by the Koroish; because the first followers of Mohammed were for the most part poor and mean people; or else by the tribes of Amer, Ghatlan, and Alad, on the conversion of those of Joheilah, Mozemah, Aslam, and Ghitar, (1.).

ⁿ Thirty months.] At the least. For if the full time of suckling an infant be two years (2), or twenty-four

months, there remain but six months for the space of his being carried in the womb; which is the least that can be allowed (3).

^o He saith, &c.] These words, it is said, were revealed on account of Abu Beer, who professed Islam in the fortieth year of his age, two years after Mohammed's mission; and was the only person, either of the Mohajerin, or the Ansars, whose father and mother were also converted: his son Abd'alrahman, and his grandson Abu Atik, likewise embracing the same faith (4).

(1) Al BRIDAWI, JALLAL. (2) See chap. ii. p. 42.

(4) Idem, JALLALU'DDIN, &c.

(3) Al BRIDAWI.

am turned unto thee, and am a Moslem. These are they from whom we accept the good work which they have wrought, and whose evil works we pass by; and they shall be among the inhabitants of paradise: this is a true promise, which they are promised in this world. He who saith unto his parents, Fie on you! Do ye promise me that I shall be taken forth from the grave, and restored to life; when many generations have passed away before me, and none of them have returned back^p? And his parents implore God's assistance, and say to their son, Alas for thee! Believe: for the promise of God is true. But he answereth, This is no other than silly fables of the ancients. These are they whom the sentence passed on the nations which have been before them, of genii and of men, justly fitteth: they shall surely perish^q. For every one is prepared a certain degree of happiness or misery, according to that which they shall have wrought; that God may recompense them for their works: and they shall not be treated unjustly. On a certain day, the unbelievers shall be exposed before the fire of hell; and it shall be said unto them, Ye received your good things in your life-time, while ye were in the world; and ye enjoyed yourselves therein: wherefore this day ye shall be rewarded with the punishment of ignominy; for that ye behaved insolently in the earth, without justice, and for that ye transgressed. Remember the brother of AD^r, when he preached unto his people in AL AHKAF, (and there were preachers before him, and after him,) saying, Worship none but God: verily I fear for you the punishment of a great day. They answered, Art thou come unto us that thou mayest turn us aside

^p He who saith to his parents, Fie on you, &c.] The words seem to be general: but it is said they were revealed particularly on occasion of Abd'alrahmân, the son of Abu Becr; who used these expressions to his father and mother before he professed

Islam (1).

^q They shall surely perish.] Unless they redeem their fault by repentance, and embracing the true faith; as did Abd'alrahmân.

^r The brother of Ad.] i. e. The prophet Hud.

(1) AL BEIDAWI,

from the worship of our gods? Bring on us now the punishment with which thou threatenest us, if thou art a man of veracity. He said, Verily the knowledge of the time when your punishment will be inflicted is with God; and I only declare unto you that which I am sent to preach; but I see ye are an ignorant people. And when they saw the preparation made for their punishment, namely, a cloud traversing the sky, and tending towards their valleys, they said, This is a traversing cloud, which bringeth us rain. Hud answered, Nay; it is what ye demanded to be hastened: a wind, wherein is a severe vengeance: it will destroy every thing^a, at the command of its LORD. And in the morning nothing was to be seen, besides their empty dwellings. Thus do we reward wicked people. We had established them in the like flourishing condition wherein we have established you, O men of MECCA; and we had given them ears, and eyes, and hearts: yet neither their ears, nor their eyes, nor their hearts, profited them at all, when they rejected the signs of God; but the vengeance which they mocked at fell upon them. We heretofore destroyed the cities which were round about you^b; and we variously proposed our signs unto them, that they might repent. Did those protect them whom they took for gods, besides God, and imagined to be honoured with his familiarity? Nay; they withdrew from them: yet this was their false opinion which seduced them, and the blasphemy which they had devised. Remember when we caused certain of the genii^c to

^a It will destroy every thing, &c.] Which came to pass accordingly: for this pestilential and violent wind killed all who believed not in the doctrine of Hud, without distinction of sex, age, or degree; and entirely destroyed their possessions. See the Prelim. Disc. Sect. I. p. 8. and the notes to chap. vii. p. 198.

^b The cities which were round about you.] As the settlements of the Tha-

mudites, Midianites, and the cities of Sodom and Gomorrah, &c. -

^c Certain of the genii.] These genii, according to different opinions, were of Nisibin, or of Yaman, or of Ninive; and in number nine, or seven. They heard Mohammed reading the Koran by night, or after the morning prayer, in the valley of al Nakhlah, during the time of his retreat to al Tayef, and believed on him (1).

JALLALO'DDIN.

turn aside unto thee, that they might hear the KORAN: and when they were present at the reading of the same, they said to one another, Give ear: and when it was ended, they returned back unto their people, preaching what they had heard. They said, Our people, verily we have heard a book read unto us, which hath been revealed since MOSES^v, confirming the scripture which was delivered before it; and directing unto the truth, and the right way. Our people, obey God's preacher: and believe in him; that he may forgive you your sins, and may deliver you from a painful punishment. And whoever obeyeth not God's preacher, shall by no means frustrate God's vengeance on earth: neither shall he have any protectors besides him. These will be in a manifest error. Do they not know that GOD, who hath created the heavens and the earth, and was not fatigued with the creation thereof, is able to raise the dead to life? Yea verily: for he is almighty. On a certain day the unbelievers shall be exposed unto hell-fire; and it shall be said unto them, Is not this really come to pass? They shall answer, Yea, by our LORD. GOD shall reply, Taste, therefore, the punishment of hell, for that ye have been unbelievers. Do thou, O prophet, bear the insults of thy people with patience, as our apostles, who were endued with constancy, bare the injuries of their people: and require not their punishment to be hastened unto them. On the day whereon they shall see the punishment wherewith they have been threatened, it shall seem as though they had tarried in the world but an hour of a day. This is a fair warning. Shall any perish except the people who transgress?

^v A book which hath been revealed since Moses.] Hence the commentators suppose those genii, before their con-

version to Mohammedism, to have been of the Jewish religion.

C H A P. XLVII.

Intituled, MOHAMMED^{*}; revealed at MEDINA[†],

In the name of the most merciful GOD.

GOD will render of none effect the works of those who believe not, and who turn away men from the way of GOD; but as to those who believe, and work righteousness, and believe in the revelation which hath been sent down unto MOHAMMED, (for it is the truth from their LORD,) he will expiate their evil deeds from them, and will dispose their heart aright. This will he do, because those who believe not follow vanity, and because those who believe follow the truth from their LORD. Thus GOD propoundeth unto men their examples. When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds: and either give them a free dismissal afterwards, or exact a ransom; until the war shall have laid down its arms[‡]. This shall ye do. Verily if GOD pleased, he could take vengeance on them without your assistance; but he commandeth you to fight his battles, that he may prove the one of you

^{*} Some intitle this chapter War; which is therein commanded to be vigorously carried on against the enemies of the Mohammedan faith.

[†] Some suppose the whole to have been revealed at Mecca.

[‡] When ye encounter the unbelievers, strike off their heads, &c.] This law the Hanifites judge to be abrogated, or to relate particularly to the war of Bedr; for the severity here commanded, which was necessary in the beginning of Mohammedism (1), they think too rigorous to be put in practice in its flourishing state. But the

Persians, and some others, hold the command to be still in full force: for, according to them, all the men of full age, who are taken in battle, are to be slain, unless they embrace the Mohammedan faith; and those who fall into the hands of the Moslems after the battle, are not to be slain, but may either be set at liberty gratis, or on payment of a certain ransom, or may be exchanged for Mohammedan prisoners, or condemned to slavery, at the pleasure of the Imâm or prince (2).

(1) See chap. viii. p. 225, and 235.
Dissert. de Jure militari Mohammedanor. p. 32.

(2) Al BEIDAWI. V. RELAND.

by the other. And as to those who fight^a in defence of GOD's true religion, GOD will not suffer their works to perish: he will guide them, and will dispose their heart aright; and he will lead them into paradise, of which he hath told them. O true believers, if ye assist GOD, by fighting for his religion, he will assist you against your enemies; and will set your feet fast: but as for the infidels, let them perish; and their works shall GOD render vain. This shall befall them, because they have rejected with abhorrence that which GOD hath revealed: wherefore their works shall become of no avail. Do they not travel through the earth, and see what hath been the end of those who were before them? GOD utterly destroyed them: and the like catastrophe awaiteth the unbelievers. This shall come to pass, for that GOD is the patron of the true believers, and for that the infidels have no protector. Verily GOD will introduce those who believe, and do good works, into gardens beneath which rivers flow; but the unbelievers indulge themselves in pleasures, and eat as beasts eat; and their abode shall be hell-fire. How many cities were more mighty in strength than thy city which hath expelled thee; yet have we destroyed them, and there was none to help them? Shall he therefore, who followeth the plain declaration of his LORD, be as he whose evil works have been dressed up for him by the devil; and who follows his own lust? The description of paradise, which is promised unto the pious: therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey: and therein shall they have plenty of all kinds of fruits; and pardon from their LORD. Shall the men for whom these things are prepared, be as they who must dwell for ever in hell-fire; and will have the boiling water given them to drink, which shall

^a Who fight, &c.] Some copies, instead of Kâtilu, read Kûtilu; according to which latter reading it

should be rendered, Who are slain, or suffer martyrdom, &c.]

burst their bowels? Of the unbelievers there are some who give ear unto thee, until, when they go out from thee, they say, by way of derision, unto those to whom knowledge hath been given^b, What hath he said now? These are they whose hearts God hath sealed up, and who follow their own lusts: but as to those who are directed, GOD will grant them a more ample direction, and he will instruct them what to avoid^c. Do the infidels wait for any other than the last hour, that it may come upon them suddenly? Some signs thereof are already come^d: and when it shall actually overtake them, how can they then receive admonition? Know, therefore, that there is no god but God: and ask pardon for thy sin^e, and for the true believers, both men and women. God knoweth your busy employment in the world, and the place of your abode hereafter. The true believers say, Hath not a SURA been revealed, commanding war against the infidels? But when a SURA without any ambiguity is revealed, and war is mentioned therein, thou mayest see those in whose hearts is an infirmity^f, look towards thee with the look of one whom death overshadoweth. But obedience would be more eligible for them, and to speak that which is convenient. And when the command is firmly established, if they give credit unto God, it will be better for them.

^b Those to whom knowledge hath been given.] i. e. The more learned of Mohammed's companions; such as Ebn Malûd, and Ebn Abbâs (1).

^c And he will instruct them what to avoid.] Or, as the words may also be translated, And he will reward them for their piety.

^d Some signs thereof are already come.] As the mission of Mohammed, the splitting of the moon, and the smoke (2) mentioned in the 44th chapter.

^e Ask pardon for thy sin.] Though

Mohammed, here and elsewhere (3), acknowledges himself to be a sinner, yet several Mohammedan doctors pretend he was wholly free from sin, and suppose he is here commanded to ask forgiveness, not that he wanted it, but that he might set an example to his followers: wherefore he used to say of himself, if the tradition be true, I ask pardon of God a hundred times a day (4).

^f An infirmity.] As hypocrisy, cowardice, or instability in their religion.

(1) JALLALO'DDIN. (2) Idem, AL BEIDA'WI. (3) See chap. xlviii p. 381.
(4) JALLALO'DDIN.

Were ye ready therefore, if ye had been put in authority^g, to commit outrages in the earth, and to violate your ties of blood? These are they whom God hath cursed, and hath rendered deaf, and whose eyes he hath blinded. Do they not therefore attentively meditate on the KORAN? Are there locks upon their hearts? Verily they who turn their backs, after the true direction is made manifest unto them; SATAN shall prepare their wickedness for them, and GOD shall bear with them for a time. This shall befall them, because they say privately unto those who detest what GOD hath revealed, We will obey you in part of the matter^h. But GOD knoweth their secrets. How therefore will it be with them, when the angels shall cause them to die, and shall strike their faces, and their backsⁱ? This shall they suffer, because they follow that which provoketh GOD to wrath, and are averse to what is well-pleasing unto him: and he will render their works vain. Do they in whose hearts is an infirmity, imagine that GOD will not bring their malice to light? If we pleased, we could surely shew them unto thee, and thou shouldest know them by their marks; but thou shalt certainly know them by their perverse pronounciation of their words. GOD knoweth your actions: and we will try you, until we know those among you who fight valiantly, and who persevere with constancy; and we will try the reports of your behaviour. Verily those who believe not, and turn away men from the way of GOD, and make opposition against the apostle^k, af-

^g If ye had been put in authority.] Or, as the words may also be translated, If ye had turned back, and apostatized from your faith

^h We will obey you in part of the matter.] i. e. In part of what ye desire of us; by staying at home, and not going forth with Mohammed to war, and by private combination against him (1).

ⁱ When the angels shall cause them to die, &c.] These words are supposed to allude to the examination of the sepulchre.

^k Who make opposition against the apostle.] These were the tribes of Koreidha and al Nadir; or those who distributed provision to the army of the Koreish at Bedr (2).

(1) Al BRIDAWI.

(2) Idem. See chap. viii. p. 229. not.¹

ter the divine direction hath been manifested unto them, shall not hurt God at all; but he shall make their works to perish. O true believers, obey God; and obey the apostle; and render not your works of no effect. Verily those who believe not, and who turn away men from the way of God, and then die, being unbelievers, God will by no means forgive. Faint not therefore, neither invite your enemies to peace, while ye are the superior: for God is with you, and will not defraud you of the merit of your works. Verily this present life is only a play and a vain amusement: but if ye believe, and fear GOD, he will give you your rewards. He doth not require of you your whole substance: if he should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred against his apostle. Behold, ye are those who are invited to expend part of your substance for the support of God's true religion; and there are some of you who are niggardly. But whoever shall be niggardly, shall be niggardly towards his own soul: for God wanteth nothing; but ye are needy: and if ye turn back, he will substitute another people in your stead, who shall not be like unto you¹.

¹ He will substitute another people in your stead, who shall not be like unto you.] i. e. In backwardness and aversion to the propagation of the faith. The people here designed to be put in the place of these lukewarm Moslems, are generally supposed to be the Persians; there being a tradition

that Mohammed, being asked what people they were, at a time when Salmân was sitting by him, clapped his hand on his thigh, and said, This man and his nation. Others, however, are of opinion, the Ansars, or the angels, are intended in this place (1).

(1) Al BEIDAWI. See chap. viii. p. 229. not. 1.

CHAP. XLVIII.

Intituled, The Victory; revealed at MEDINA.

In the name of the most merciful GOD.

VERILY we have granted thee a manifest victory^m; that GOD may forgive theeⁿ thy preceding and thy subsequent sin^o, and may complete his favour on thee, and direct thee in the right way; and that GOD may assist thee with a glorious assistance. It is he who sendeth down secure tranquillity into the hearts of the true believers, that they may increase in faith, beyond their former faith: (the hosts of heaven and earth are GOD's; and GOD is knowing and wise:) that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein for ever; and may expiate their evil deeds from them: (this will be great felicity with

^m We have granted thee a manifest victory.] This victory, from which the chapter takes its title, according to the most received interpretation, was the taking of the city of Mecca. The passage is said to have been revealed on Mohammed's return from the expedition of al Hodeibiya, and contains a promise or prediction of this signal success, which happened not till two years after; the preterit tense being therein used, according to the prophetic style, for the future (1).

There are some, notwithstanding, who suppose the advantage here intended, was the pacification of al Hodeibiya, which is here called a victory, because the Meccans sued for peace, and made a truce there with Mohammed, their breaking of which occasioned the taking of Mecca. Others think the conquest

of Khaibar, or the victory over the Greeks at Mûta, &c. to be meant in this place.

ⁿ That GOD may forgive thee.] That is to say, That GOD may give thee an opportunity of deserving forgiveness by eradicating of idolatry, and exalting his true religion, and the delivering of the weak from the hands of the ungodly, &c.

^o Thy preceding and thy subsequent sin.] i. e. Whatever thou hast done worthy of reprehension; or, thy sins committed as well in the time of ignorance, as since. Some expound the words more particularly, and say, the preceding or former fault, was his lying with his handmaid Mary (2), contrary to his oath; and the latter, his marrying of Zeinab (3), the wife of Zeid, his adopted son (4).

(1) AL ZAMAKH. AL BEIDAWI, &c. (2) See chap. lxvi. and the notes thereon.

(3) See chap. xxxiii. and the notes thereon. (4) AL ZAMAKH.

GOD :) and that he may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses, who conceive an ill opinion of GOD. They shall experience a turn of evil fortune; and GOD shall be angry with them, and shall curse them, and hath prepared hell for them; an ill journey shall it be thither ! Unto GOD belong the hosts of heaven and earth; and GOD is mighty and wise. Verily we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats; that ye may believe in GOD and his apostle; and may assist him, and revere him, and praise him morning and evening. Verily they who swear fealty ^p unto thee, swear fealty unto GOD: the hand of GOD is over their hands^q. Whoever shall violate his oath, will violate the same to the hurt only of his own soul: but whoever shall perform that which he hath covenanted with GOD, he will surely give him a great reward. The ARABS of the desert, who were left behind^r, will say unto thee, Our substance and our families employed us, so that we went not forth with thee to war; wherefore ask pardon for us. They speak that with their tongues which is not in their hearts. Answer, Who shall be able to obtain for you any thing from GOD to the contrary, if he is pleased to afflict you, or is pleased to be gracious unto you? Yea verily, GOD is well acquainted with that which ye do. Truly ye imagined that the apostle and the

^p Swear fealty.] The original word signifies publicly to acknowledge or inaugurate a prince, by swearing fidelity and obedience to him.

^q The hand of GOD is over their hands.] That is, He beholdeth from above, and is witness to the solemnity of your giving your faith to his apostle; and will reward you for it (1). The expression alludes to the manner of their plighting their faith on these occasions

^r The Arabs of the desert who were

left behind.] These were the tribes of Aslam, Joheinah, Mozeinah, and Ghifar, who being summoned to attend Mohammed in the expedition of al Hodeibiya, staid behind, and excused themselves, by saying, their families must suffer in their absence, and would be robbed of the little they had; (for these tribes were of the poorer Arabs;) whereas, in reality, they wanted firmness in the faith, and courage to face the Korish (2).

(1) JALLALO'DDIN.

(2) Idem, .

true believers would never return to their families; and this was prepared in your hearts: but ye imagined an evil imagination; and ye are a corrupt people. Whoso believeth not in God and his apostle, verily we have prepared burning fire for the unbelievers. Unto God belongeth the kingdom of heaven and earth: he forgiveth whom he pleaseth, and he punisheth whom he pleaseth; and God is inclined to forgive, and merciful. Those who were left behind will say, when ye go forth to take the spoil*, Suffer us to follow you. They seek to change the word of God†. Say, Ye shall by no means follow us: thus hath God said heretofore. They will reply, Nay; ye envy us a share of the booty. But they are men of small understanding. Say unto the ARABS of the desert who were left behind, Ye shall be called forth against a mighty and a warlike nation‡: ye shall fight against them, or they shall profess ISLAM. If ye obey, God will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chastise you with a grievous chastisement. It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the

* When ye go forth to take the spo.] Viz. in the expedition of Khaibar. The prophet returned from al Hodeibiya in Dhu'lhajja, in the 6th year of the Hejra, and staid at Medina the remainder of that month, and the beginning of Moharram, and then set forward against the Jews of Khaibar, with those only who had attended him to al Hodeibiya; and having made himself master of the place, and all the castles and strong holds in that territory (1), took spoils to a great value, which he divided among them who were present at that expedition, and none else (2).

† The word of God.] Which was his promise to those who attended the prophet to al Hodeibiya,

that he would make them amends for their missing of the plunder of Mecca at that time, by giving them that of Khaibar in lieu thereof. Some think the word here intended to be that passage in the 9th chapter (3). Ye shall not go forth with me for the future, &c. which yet was plainly revealed long after the taking of Khaibar, on occasion of the expedition of Tabuc (4).

‡ A mighty and warlike nation.] These were Banu Honeifa, who inhabited al Yamama, and were the followers of Moteilama, Mohammed's competitor; or any other of those tribes which apostatized from Mohammedism (5); or, as others rather suppose, the Persians, or the Greeks (6).

(1) V. ABU'LF. Vit. Moh. p. 87, &c.
(4) AL BEIDAWI.

(5) Idem.

(2) AL BEIDAWI.
(6) JALLALO'DDIN.

(3) Pag. 255.

sick, if they go not forth to war: and whoso shall obey God and his apostle, he shall lead him into gardens beneath which rivers flow; but whoso shall turn back, he will chastise him with a grievous chastisement. Now God was well pleased with the true believers, when they sware fidelity unto thee under the tree^w; and he knew that which was in their hearts: wherefore he sent down on them tranquillity of mind^x, and rewarded them with a speedy victory^y, and many spoils which they took: for God is mighty and wise. God promised you many spoils which ye should take; but he gave you these by way of earnest: and he restrained the hands of men from you^z; that the same may be a sign unto the true believers; and that he may guide you into the right way. And he also promiseth you other spoils, which ye have not yet been able to take: but now hath God encompassed them for you; and God is almighty. If the unbelieving Meccans had fought against you, verily they had turned their backs; and they would not have found a patron or protector: according to the ordinance of God, which hath been put in execution heretofore against opposers of the prophets; for thou shalt not find any change in the ordinance of God. It was he who restrained their hands from you, and your hands

^w When they sware fidelity unto thee under the tree.] Mohammed, when at al Hodeibiya, sent Jawwās Ebn Omeyya, the Khozaite, to acquaint the Meccans, that he was come with a peaceable intention to visit the temple; but they, on some jealousy conceived, refusing to admit him, the prophet sent Othman Ebn Affān, whom they imprisoned, and a report ran that he was slain: whereupon Mohammed called his men about him, and they took an oath to be faithful to him, even to death: during which ceremony he sat under a tree, supposed by some to have been an Egypt-

tian thorn, and by others, a kind of lote-tree (1).

^x Tranquillity of mind.] The original word is Sakinat, of which notice has been taken elsewhere (2).

^y A speedy victory.] Namely, the success at Khaibar; or, as some rather imagine, the taking of Mecca, &c.

^z And he restrained the hands of men from you.] i. e. The hands of those of Khaibar, or of their successors of the tribes of -Aḥad and Ghatfān; or of the inhabitants of Mecca, by the pacification of al Hodeibiya (3).

(1) JALLALO'DDIN, AL BEIDAWI. V. ABU'LF. Vit. Moh. p. 86.

(2) In not. ad cap. ii. p. 46.

(3) AL BEIDAWI.

from them, in the valley of Mecca; after that he had given you the victory over them^a: and God saw that which ye did. These are they who believed not, and hindered you from visiting the holy temple, and also hindered the offering; being detained, that it should not arrive at the place where it ought to be sacrificed^b. Had it not been that ye might have trampled on divers true believers, both men and women, whom ye knew not, being promiscuously assembled with the infidels, and that a crime might therefore have lighted on you on their account, without your knowledge, he had not restrained your hands from them: but this was done, that God might lead whom he pleaseth into his mercy. If they had been distinguished from one another, we had surely chastised such of them as believed not, with a severe chastisement. When the unbelievers had put in their hearts an affected preciseness, the preciseness of ignorance, and God sent down his tranquillity on his apostle, and on the true believers^c; and firmly fixed in them the word

^a He restrained their hands from you, and your hands from them, &c.] Jallalo'ddin says, that fourcore of the infidels came privately to Mohammed's camp, at al Hodeibiya, with an intent to surprise some of his men, but were taken, and brought before the prophet; who pardoned them, and ordered them to be set at liberty: and this generous action was the occasion of the truce struck up by the Koreish with Mohammed; for thereupon they sent Sohail Ebn Amru, and some others, (and not Arwa Ebn Masud, as is said, by mistake, in another place (1); for his errand was an actual defiance.) to treat of peace.

Al Beidawi explains the passage by another story: telling us, that Acrema Ebn Abi Jahl marching from Mecca, at the head of five hundred men, to al Hodeibiya, Mohammed sent against him Khâled Ebn al Walid, with a detachment, who drove the infidels

back to the innermost part of Mecca (as the word here translated *valley* properly signifies), and then left them out of respect to the place.

^b And hindered the offering being detained, that it should not arrive at the place where it ought to be sacrificed.] Mohammed's intent, in the expedition of al Hodeibiya, being only to visit the temple of Mecca in a peaceable manner, and to offer a sacrifice in the valley of Mina, according to the established rites, he carried beasts with him for that purpose; but was not permitted by the Koreish either to enter the temple, or to go to Mina.

^c When the unbelievers had put in their hearts an affected preciseness, &c.] This passage was occasioned by the stiffness of Sohail and his companions, in wording the treaty concluded with Mohammed: for when the prophet ordered Ali to

(1) See the Prelim. Disc. Sect. II. p. 69.

word of piety^d, and they were the most worthy of the same, and the most deserving thereof: for God knoweth all things. Now hath God in truth verified unto his apostle the vision^e, wherein he said, Ye shall surely enter the holy temple of Mecca, if God please, in full security; having your heads shaved, and your hair cut^f: ye shall not fear: for GOD knoweth that which ye know not; and he hath appointed you, besides this, a speedy victory^g. It is he who hath sent his apostle with the direction, and the religion of truth; that he may exalt the same above every religion: and God is a sufficient witness

begin with the form, In the name of the most merciful God, they objected to it, and insisted that he should begin with this, In thy name, O God: which Mohammed submitted to, and proceeded to dictate, These are the conditions on which Mohammed the apostle of God has made peace with those of Mecca. To this Sohail again objected, saying, If we had acknowledged thee to be the apostle of God, we had not given thee any opposition; whereupon Mohammed ordered Ali to write as Sohail desired, These are the conditions which Mohammed, the son of Abdallah, &c. But the Moslems were so disgusted thereat, that they were on the point of breaking off the treaty, and had fallen on the Meccans, had not God appeared and calmed their minds; as it follows in the text (1).

The terms of this pacification were, that there should be a truce for ten years; that any person might enter into league either with Mohammed, or with the Koreish, as he should think fit; and that Mohammed should have the liberty to visit the temple of Mecca the next year for three days (2).

^d The word of piety.] i. e. The Mohammedan profession of faith; or the Bismillah, and the words,

Mohammed the apostle of God, which were rejected by the infidels.

^e The vision.] Or dream which Mohammed had at Medina, before he set out for al Hodeibiya; wherein he dreamed, that he and his companions entered Mecca in security, with their heads shaven, and their hair cut. This dream, being imparted by the prophet to his followers, occasioned a great deal of joy among them; and they supposed it would be fulfilled that same year: but when they saw the truce concluded, which frustrated their expectation for that time, they were deeply concerned; whereupon this passage was revealed for their consolation, confirming the vision, which was not to be fulfilled till the year after, when Mohammed performed the visitation distinguished by the addition of al Kadâ, or Completion, because he then completed the visitation of the former year, when the Koreish not permitting him to enter Mecca, he was obliged to kill his victims, and to shave himself at al Hodeibiya (3).

^f Having your heads shaved, and your hair cut.] i. e. Some being shaved, and others having only their hair cut.

^g A speedy victory.] Viz. The taking of Khaibar.

(1) Al BEIDAWI. V. ABULF. vit. Moh. p. 87.

(2) Idem.

(3) Al BEIDAWI, JALLALO'DDIN. V. ABULF. vit. Moh. p. 81, 87.

hereof. MOHAMMED is the apostle of GOD: and those who are with him are fierce against the unbelievers, but compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from GOD, and his good will. Their signs are in their faces, being marks of frequent prostration. This is their description in the pentateuch, and their description in the gospel: they are as seed which putteth forth its stalk, and strengtheneth it, and swelleth in the ear, and riseth upon its stem; giving delight unto the sower. Such are the Moslems described to be; that the infidels may swell with indignation at them. GOD hath promised unto such of them as believe, and do good works, pardon and a great reward.

C H A P. XLIX.

Intituled, The inner Apartments; revealed at
MEDINA.

In the name of the most merciful GOD.

O True believers, anticipate not any matter in the sight of GOD and his apostle^b: and fear GOD; for GOD both heareth and knoweth. O true believers, raise not your voices above the voice of the prophetⁱ; neither speak loud unto him in discourse, as ye speak loud unto one another, lest your works become vain, and ye perceive it not. Verily they who lower their voices in the presence of the apostle of GOD, are those whose hearts GOD hath disposed

^b Anticipate not any matter, &c.] That is, Do not presume to give your own decision in any case, before ye have received the judgment of GOD and his apostle.

ⁱ Raise not your voices above the voice of the prophet.] This verse is said to have been occasioned by a

dispute between Abu Becr and Omar, concerning the appointing of a governor of a certain place; in which they raised their voices so high, in the presence of the apostle, that it was thought proper to forbid such indecencies for the future (1).

(1) JALLALO'DDIN.

unto piety: they shall obtain pardon and a great reward. As to those who call unto thee from without the inner apartments^k; the greater part of them do not understand the respect due to thee. If they wait with patience until thou come forth unto them, it will certainly be better for them: but God is inclined to forgive, and merciful. O true believers, if a wicked man come unto you with a tale, inquire strictly into the truth thereof; lest ye hurt people through ignorance, and afterwards repent of what ye have done^l: and know that the apostle of God is among you: if he should obey you in many things, ye would certainly be guilty of a crime, in leading him into a mistake. But God hath made the faith amiable unto you, and hath prepared the same in your hearts; and hath rendered infidelity, and iniquity, and disobedience, hateful unto you. These are they who walk in the right way; through mercy from God, and grace: and God is knowing, and wise. If two parties of the believers contend with one another, do ye endeavour to compose the matter between them: and if the one of them offer an insult unto the other, fight against that party which offer the insult, until they return unto the judgment of God; and if they do return, make peace between them with equity: and act with justice; for God

^k Those who call unto thee from without the inner apartments, &c.] These, they say, were Oveyna Ebn Hofim, and al Akra Ebn Habes; who wanting to speak with Mohammed, when he was sleeping at noon in his womens' apartment, had the rudeness to call out several times, Mohammed, come forth to us (1).

^l If a wicked man come unto you with a tale, &c.] This passage was occasioned, it is said, by the following accident. Al Walid Ebn Okba being sent by Mohammed to collect the alms from the tribe of al

Mossalek, when he saw them come out to meet him in great numbers, grew apprehensive they designed him some mischief, because of past enmity between him and them in the time of ignorance, and immediately turned back, and told the prophet they refused to pay the alms, and attempted to kill him upon which Mohammed was thinking to reduce them by force: but sending Khalid Ebn al Walid to them, he found his former messenger had wronged them, and that they continued in their obedience (2).

(1) Al Beldawi.

(2) Idem, Jail al'oddin.

loveth those who act justly^m. Verily the true believers are brethren: wherefore reconcile your brethren; and fear God, that ye may obtain mercy. O true believers, let not men laugh other men to scorn; who peradventure may be better than themselves: neither let women laugh other women to scorn; who may possibly be better than themselves. Neither defame one another; nor call one another by opprobrious appellations. An ill name it is to be charged with wickedness, after having embraced the faith: and who so repenteth not, they will be the unjust doersⁿ. O true believers, carefully avoid entertaining a suspicion of another: for some suspicions are a crime. Inquire not too curiously into other mens' failings: neither let the one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother? Surely ye would abhor it. And fear God: for God is easy to be reconciled, and merciful. O men, verily we have created you of a male and a female; and we have distributed you into nations, and tribes, that ye might know one another. Verily the most honourable of you, in the sight of God, is the most pious of you: and God is wise and knowing. The ARABS of the desert^o say, We believe. Answer, Ye do by
no

^m If two parties of the believers contend. &c.] This verse is supposed to have been occasioned by a fray, which happened between the tribes of al Aws and al Khazraj. Some relate, that the prophet one day riding on an ass, as he passed near Abdallah Ebn Obba, the ass chanced to stale, at which Ebn Obba stopped his nose; and Ebn Rawaha said to him, By God, the pith of his ass smells sweeter than thy mink: whereupon a quarrel ensued between their followers, and they came to blows, though they struck one another only with their hands and slippers, or with palm-branches (1).

ⁿ Neither let women laugh other women to scorn, &c.] It is said, that this verse was revealed on account of Safiya Bint Hoyai, one of the prophet's wives; who came to her husband, and complained that the women said to her, O thou Jewels, the daughter of a Jew and of a Jewess: to which he answered, Canst thou not say, Aaron is my father, and Moses is my uncle, and Mohamuned is my husband (2)?

^o The Arabs of the desert, &c.] These were certain of the tribe of Asad, who came to Medina in a year of scarcity, and having professed Mohammedism, told the prophet that

(1) Al BEIDAWI, JALLAL. Mahom. p. 111, &c.

(2) Al BEIDAWI. See Prid. Life of

no means believe; but say, We have embraced ISLAM^p: for the faith hath not yet entered into your hearts. If ye obey GOD and his apostle, he will not defraud you of any part of the merit of your works: for GOD is inclined to forgive, and merciful. Verily the true believers are those only who believe in GOD and his apostle, and afterwards doubt not; and who employ their substance and their persons in the defence of GOD's true religion: these are they who speak sincerely. Say, Will ye inform GOD concerning your religion^q? But GOD knoweth whatever is in heaven and on earth: for GOD is omniscient. They upbraid thee that they have embraced ISLAM. Answer, Upbraid me not with your having embraced ISLAM: rather GOD upbraideth you, that he hath directed you to the faith^r; if ye speak sincerely. Verily GOD knoweth the secrets of heaven and earth: and GOD beholdeth that which ye do.

they had brought all their goods and their families, and would not oppose him, as some other tribes had done; and this they said to obtain a part of the alms. and to upbraid him with their having embraced his religion and party (1).

^p Answer, Ye do by no means believe: but say, We have embraced Islam.] That is, Ye are not sincere believers, but outward professors only of the true religion.

^q Will ye inform GOD concerning your religion?] i. e. Will ye pretend to deceive him, by saying ye are true believers?

^r GOD upbraideth you, that he hath directed you to the faith.] The obligation being not on GOD's side, but on yours, for that he has favoured you so far as to guide you into the true faith, if ye are sincere believers.

(1) AL BEIDAWI. See Prid. Life of Mahom. p. 111, &c.

C H A P. L.

Intituled, K ; revealed at MECCA.

In the name of the most merciful GOD.

K. By the glorious KORAN: verily they wonder that a preacher from among themselves is come unto them; and the unbelievers say, This is a wonderful thing: after we shall be dead, and become dust, shall we return to life? This is a return remote from thought. Now we know what the earth consumeth of them; and with us is a book which keepeth an account thereof. But they charge falsehood on the truth, after it hath come unto them: wherefore they are plunged in a confused business^t. Do they not look up to the heaven above them, and consider how we have raised it, and adorned it; and that there are no flaws therein? We have also spread forth the earth, and thrown thereon mountains firmly rooted^u: and we cause every beautiful kind of vegetables to spring up therein; for a subject of meditation, and an admonition unto every man who turneth unto us. And we send down rain as a blessing from heaven, whereby we cause gardens to spring forth, and the grain of harvest, and tall palm-trees, having branches laden with dates hanging one above another, as a provision for mankind; and we thereby quicken a dead country: so shall be the coming forth of the

^t Some imagine that this letter is designed to express the mountain Kâf, which several eastern writers fancy encompasses the whole world (1). Others say it stands for Kada al amr, i. e. The matter is decreed, viz. the chastisement of the infidels. See the Prelim. Disc. Sect. III. p. 78, &c.

^t They are plunged in a confused business.] Not knowing what certainly to affirm of the Korân; calling it sometimes a piece of poetry, at other times a piece of sorcery, and at other times a piece of divination, &c. (2).

^u See chap. xvi. p. 77. and chap. xxxi. p. 262.

(1) V. D'HERBEL. Bibl. Orient. Art. Caf.

(2) Al BEIDAWI, JALLAL.

dead from their graves. The people of NOAH, and those who dwelt at AL RASS^w, and THAMUD, and AD, and PHARAOH accused the prophets of imposture before the MECCANS; and also the brethren of LOT, and the inhabitants of the wood near MIDIAN, and the people of TOBBA^x: all these accused the apostles of imposture; wherefore the judgments which I threatened were justly inflicted on them. Is our power exhausted by the first creation? Yea; they are in a perplexity, because of a new creation which is foretold them, namely, the raising of the dead. We created man, and we know what his soul whispereth within him; and we are nearer unto him than his jugular vein. When the two angels deputed to take account of a man's behaviour, take an account thereof; one sitting on the right hand, and the other on the left: he uttereth not a word, but there is with him a watcher, ready to note it^y: And the agony of death shall come in truth: This, O man, is what thou soughtest to avoid. And the trumpet shall sound: This will be the day which hath been threatened. And every soul shall come; and therewith shall be a driver and a witness^z. And the former shall say unto the unbeliever, Thou wast negligent heretofore of

^w See chap. xxv. p. 205.

^x See chap. xlv. p. 365.

When the two angels deputed to take account of a man's behaviour, &c.] The intent of the passage is to exalt the omniscience of God; who wants not the information of the guardian angels, though he has thought fit, in his wisdom, to give them that employment: for if they are to exalt as to write down every word which falls from a man's mouth, how can we hope to elude the observation of him who sees our inmost thoughts?

The Mohammedans have a tradition, that the angel who notes a man's good actions, has the command over him who notes his evil actions; and

that when a man does a good action, the angel of the right-hand writes it down ten times; and when he commits a ill action, the same angel says to the angel of the left-hand, Forbear sett'g it down for seven hours; peradventure he may pray, or may ask pardon (1).

^z A driver and a witness.] i. e. Two angels: one acting as a serjeant, to bring every person before the tribunal; and the other prepared as a witness, to testify either for or against him. Some say the former will be the guardian angel who took down his evil actions, and the other the angel who took down his good actions (2).

(1) AL BEIDAWI, JALLAL.

(2) Idem.

this day : but we have removed thy veil from off thee ; and thy sight is become piercing this day. And his companion shall say, This is what is ready with me to be attested. And GOD shall say, Cast into hell every unbeliever, and perverse person, and every one who forbad good, and every transgressor, and doubter of the faith, who set up another god with the true God ; and cast him into a grievous torment. His companion ^a shall say, O LORD, I did not seduce him ; but he was in a wide error^b. GOD shall say, Wrangle not in my presence : since I threatened you before-hand with the torments which ye now see prepared for you. The sentence is not changed with me : neither do I treat my servants unjustly. On that day we will say unto hell, Art thou full ? and it shall answer, Is there yet any addition^c ? And paradise shall be brought near unto the pious ; and it shall be said unto them, This is what ye have been promised ; unto every one who turned himself unto GOD, and kept his commandments ; who feared the Merciful in secret, and came unto him with a converted heart : enter the same in peace : this is the day of eternity. Therein shall they have whatever they shall desire ; and there will be a superabundant addition of bliss with us^d. How many generations have we destroyed before the MECCANS, which were more mighty than they in strength ? Pass, therefore, through the regions of the earth, and see whether there be any refuge from our vengeance ? Verily herein is an admonition unto him who hath a heart to understand, or

^a His companion.] Viz. The devil which shall be chained to him.

^b I did not seduce him, &c.] This will be the answer of the devil, whom the wicked person will accuse as his seducer : for the devil has no power over a man, to cause him to do evil ; any otherwise than by suggesting what is agreeable to his corrupt inclinations (1).

^c Is there yet any addition ?] i. e.

Are there yet any more condemned to this place ; or is my space to be enlarged, and rendered more capacious to receive them ?

The commentator. Suppose hell will be quite filled at the day of judgment ; according to that repeated expression in the Koran, Verily I will fill hell with you, &c.

^d See the Prelim. Dis. Sect. IV. p. 132, 133.

giveth ear, and is present with an attentive mind. We created the heavens and the earth, and whatever is between them, in six days; and no weariness affected us*. Wherefore patiently suffer what they say^f; and celebrate the praise of thy LORD before sun-rise, and before sun-set, and praise him in some part of the night: and perform the additional parts of worship^g. And hearken unto the day whereon the crier shall call men to judgment from a near place^h: the day whereon they shall hear the voice of the trumpet in truth: this will be the day of mens' coming forth from their graves: we give life, and we cause to die; and unto us shall be the return of all creatures: the day whereon the earth shall suddenly cleave in sunder over them. This will be an assembly easy for us to assemble. We well know what the unbelievers say; and thou art not sent to compel them forcibly to the faith. Wherefore warn, by the KORAN, him who feareth my threatening.

* And no weariness affected us.] This was revealed in answer to the Jews, who said that God rested from his work of creation on the seventh day, and reposed himself on his throne, as one fatigued (1).

^f Wherefore patiently suffer what they say.] Viz. Either what the idolaters say, in denying the resurrection; or the Jews, in speaking indecently of God.

^g The additional parts of worship.] These are the two inclinations used after the evening prayer, which are not necessary, or of precept, but voluntary, and of supererogation; and may therefore

be added, or omitted, indifferently.

^h When the crier shall call men to judgment from a near place.] That is from a place whence every creature may equally hear the call. This place, it is supposed, will be the mountain of the temple of Jerusalem, which some fancy to be nigher heaven than any other part of the earth; whence Israfil will sound the trumpet, and Gabriel will make the following proclamation: O ye rotten bones, and torn flesh, and dispersed hairs, God commandeth you to be gathered together to judgment (2).

(1) Al BEIDAWI, JALIA'O'DDIN.

(2) Idem.

C H A P. LI.

Intituled, The Disperſing; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the winds diſperſing and ſcattering the duſtⁱ; and by the clouds bearing a load of rain^k; by the ſhips running ſwiftly in the ſea^l; and by the angels who diſtribute things neceſſary for the ſupport of all creatures^m: verily that wherewith ye are threatened is certainly true; and the laſt judgment will ſurely come. By the heaven furniſhed with pathsⁿ; ye widely differ in what ye ſay^o. He will be turned aſide from the faith, who ſhall be turned aſide by the divine decree. Curſed be the liars; who wade in deep waters of ignorance, neglecting their ſalvation. They aſk, When will the day of judgment come? On that day ſhall they be burned in hell-fire; and it ſhall be ſaid unto them, Taſte your puniſhment; this is what ye demanded to be haſtened. But the pious ſhall dwell among gardens and fountains, receiving that which their LORD ſhall give them; becauſe they were righteous doers before this day. They ſlept but a ſmall part of the night^p; and early in the morning they aſked pardon of GOD: and a due portion of their wealth was given unto him who

ⁱ By the winds diſperſing the duſt.] Or, By the women who bring forth or ſcatter children, &c.

^k By the clouds bearing a load of rain.] Or, By the women bearing a burden in their womb, or the winds bearing the clouds, &c.

^l By the ſhips running ſwiftly in the ſea.] Or, By the winds paſſing ſwiftly in the air, or the ſtars moving ſwiftly in their courſes, &c.

^m By the angels who diſtribute things, &c.] Or, By the winds which diſtribute the rain, &c.

ⁿ By the heavens furniſhed with paths.] i. e. The paths or orbs of the ſtars; or the ſtreaks which appear in the ſky like paths, being thin and extended clouds.

^o Ye widely differ in what ye ſay.] Concerning Mohammed, or the Korân, or the reſurrection and day of judgment; ſpeaking variously and inconſiſtently of them.

^p They ſlept but a ſmall part of the night.] Spending the greater part in prayer and religious meditation.

asked, and unto him who was forbidden by shame to ask. There are signs of the divine power and goodness in the earth, unto men of sound understanding; and also in your own selves: will ye not therefore consider? Your sustenance is in the heaven; and also that which ye are promised⁹. Wherefore by the LORD of heaven and earth I swear that this is certainly the truth; according to what yourselves speak¹. Hath not the story of ABRAHAM'S honoured guests² come to thy knowledge? When they went in unto him, and said, Peace: he answered, Peace; saying within himself, These are unknown people. And he went privately unto his family, and brought a fatted calf. And he set it before them; and when he saw they touched it not, he said, Do ye not eat? And he began to entertain a fear of them. They said, Fear not³: and they declared unto him the promise of a wife youth. And his wife drew near with exclamation, and she smote her face⁴; and said, I am an old woman, and barren. The angels answered, Thus

XXVII. saith thy LORD: verily he is the wise, the knowing.* And ABRAHAM said unto them, What is your errand, therefore, O messengers of GOD? They answered, Verily we are sent unto a wicked people: that we may send down upon them stones of baked clay, marked from thy LORD, for the destruction of transgressors. And we brought forth the true believers who were in the city: but we found not therein more than one family of Moslems. And we overthrew the

⁹ Your sustenance is in the heaven; and also that which ye are promised.] i. e. Your food cometh from above, whence proceedeth the change of seasons, and rain; and your future reward is also there; that is to say, in paradise, which is situate above the seven heavens.

¹ According to what yourselves speak.] That is, Without any doubt or reserved meaning, as ye affirm a truth unto one another.

² See chap. xi. p. 26, 27, and

chap. xv. p. 72.

³ They said, Fear not.] Some add, that, to remove Abraham's fear, Gabriel, who was one of these strangers, touched the calf with his wing, and it immediately rose up, and walked to its dam; upon which Abraham knew them to be the messengers of GOD (1).

⁴ And she smote her face.] This, some pretend, she did for shame: because she felt her courtes coming upon her.

same, and left a sign therein unto those who dread the severe chastisement of GOD. In MOSES also was a sign: when we sent him unto PHARAOH with manifest power. But he turned back, with his princes, saying, This man is a forcerer, or a madman. Wherefore we took him and his forces, and cast them into the sea: and he was one worthy of reprehension. And in the tribe of AD also was a sign: when we sent against them a destroying wind^w; it touched not ought, whereon it came, but it rendered the same as a thing rotten and reduced to dust. In THAMUD likewise was a sign: when it was said unto them, Enjoy yourselves for a time^x. But they insolently transgressed the command of their LORD: wherefore a terrible noise from heaven assailed them, while they looked on^y; and they were not able to stand on their feet, neither did they save themselves from destruction. And the people of NOAH did we destroy before these: for they were a people who enormously transgressed. We have built the heaven with might; and we have given it a large extent: and we have stretched forth the earth beneath; and how evenly have we spread the same! And of every thing have we created two kinds^z; that peradventure ye may consider. Fly, therefore, unto GOD: verily I am a public warner unto you from him. And set not up another god with the true GOD: verily I am a public warner unto you from him. In like manner there came no apostle unto their predecessors, but they said, This man is a magician, or a madman. Have they bequeathed this behaviour successively the one to the other? Yea; they are a people who enormously transgress. Wherefore withdraw from them; and thou shalt not be blameworthy in so doing. Yet con-

^w See chap. vii. p. 197, &c.

^x For a time.] i. e. For three days.
See chap. xi. p. 26.

^y While they looked on.] For this calamity happened in the day-time.

^z Two kinds.] As for example,

male and female; the heaven and the earth; the sun and the moon; light and darkness; plains and mountains; winter and summer; sweet and bitter, &c. (1).

tinue to admonish: for admonition profiteth the true believers. I have not created genii and men for any other end than that they should serve me. I require not any sustenance from them; neither will I that they feed me. Verily GOD is he who provideth for all creatures; possessed of mighty power. Unto those who shall injure our apostle, shall be given a portion like unto the portion of those who behaved like them in times past; and they shall not with the same to be hastened. Woe, therefore, to the unbelievers, because of their day with which they are threatened!

CHAP. LII.

Intituled, The Mountain; revealed at MECCA.

In the name of the most merciful GOD.

BY the mountain of SINAI; and by the book written in an expanded scroll^a; and by the visited house^b; and by the elevated roof of heaven; and by the swelling ocean; verily the punishment of thy LORD will surely descend; there shall be none to withhold it. On that day the heaven shall be shaken, and shall reel; and the mountains shall walk and pass away. And on that day woe be unto those who accused GOD's apostles of imposture; who amused themselves in wading in vain disputes! On that day shall they be driven and thrust into the fire of hell; and it shall be said unto them, This is the fire which ye denied as a fiction. Is this a magic illusion? Or

* By the book, &c.] The book here intended, according to different opinions, is either the book or register wherein every man's actions are recorded; or the preserved table, containing GOD's decrees; or the book of the law, which was written by GOD, Moses hearing the creaking of the pen;

(1) AL ZAMAKH. AL BEIDAWI. (2) See the Prelim. Disc. Sect. IV. p. 154.

or else the Korân (1.)

^b The visited house. } i. e. The Caaba, so much visited by pilgrims; or, as some rather think, the original model of that house in heaven, called al Dorâh, which is visited and compassed by the angels, as the other is by men (2).

do ye not see? Enter the same to be scorched. Whether ye bear your torments patiently, or impatiently, it will be equal unto you: ye shall surely receive the reward of that which ye have wrought. But the pious shall dwell amidst gardens and pleasures; delighting themselves in what their LORD shall have given them: and their LORD shall deliver them from the pains of hell. And it shall be said unto them, Eat and drink with easy digestion; because of that which ye have wrought: leaning on couches disposed in order: and we will espouse them unto virgins having large black eyes. And unto those who believe, and whose offspring follow them in the faith, we will join their offspring in paradise: and we will not diminish unto them ought of the merit of their works. (Every man is given in pledge for that which he shall have wrought^c.) And we will give them fruits in abundance, and flesh of the kinds which they shall desire. They shall present unto one another therein a cup of wine, wherein there shall be no vain discourse, nor any incitement unto wickedness. And youths appointed to attend them, shall go round them: beautiful as pearls hidden in their shell. And they shall approach unto one another, and shall ask mutual questions. And they shall say, Verily we were heretofore amidst our family, in great dread with regard to our state after death: but God hath been gracious unto us, and hath delivered us from the pain of burning fire: for we called on him heretofore; and he is the beneficent, the merciful. Wherefore do thou, O prophet, admonish thy people. Thou art not, by the grace of thy LORD, a soothsayer, or a madman. Do they say, He is a poet: we wait, concerning him, some adverse turn of fortune? Say, Wait ye my ruin: verily I wait, with you, the time of your destruction. Do their mature understandings bid them say this; or are they people who perversely

^c Every man is given in pledge for that which he shall have wrought.]
i. e. Every man is pledged unto God

for his behaviour: and if he does well, he redeems his pledge; but if evil, he forfeits it.

transgress?

transgress? Do they say, He hath forged the KORAN? Verily they believe not. Let them produce a discourse like unto it, if they speak truth. Were they created by nothing; or were they the creators of themselves? Did they create the heavens and the earth? Verily they are not firmly persuaded that GOD hath created them^d. Are the stores of thy LORD in their hands? Are they the supreme dispensers of all things? Have they a ladder, whereby they may ascend to heaven, and hear the discourses of the angels? Let one, therefore, who hath heard them, produce an evident proof thereof. Hath GOD daughters, and have ye sons^e? Dost thou ask them a reward for thy preaching? but they are laden with debts. Are the secrets of futurity with them; and do they transcribe the same from the table of GOD's decrees? Do they seek to lay a plot against thee? But the unbelievers are they who shall be circumvented^f. Have they any god, besides God? Far be God exalted above the idols which they associate with him! If they should see a fragment of the heaven falling down upon them, they would say, It is only a thick cloud^g. Wherefore leave them, until they arrive at their day wherein they shall swoon for fear^h; a day, in which their subtle contrivances shall not avail them at all, neither shall they be protected. And those who act unjustly shall surely suffer another punishment besides thisⁱ:

^d They are not firmly persuaded that God hath created them] For though they confess this with their tongues, yet they deny it by their averteness to render him his due worship.

^e See chap. xvi. p. 82, &c.

^f See chap. viii. p. 228. &c.

^g If they should see a fragment of the heaven falling down on them, &c.] This was one of the judgments which the idolatrous Meccans defied Mohammed to bring down upon them; and yet, says the text, if they should see a part of the heaven falling on

them, they would not believe it till they were crushed to death by it (1).

^h The day wherein they shall swoon for fear.] i. e. At the first sound of the trumpet (2).

ⁱ Another punishment besides this.] That is, Besides the punishment to which they shall be doomed at the day of judgment, they shall be previously chastised by calamities in this life, as the slaughter at Bedr, and the seven years famine; and also after their death, by the examination of the sepulchre (3).

(1) AL BEIDAWI.

(2) See the Prelim. Disc. Sect. IV. p. 108, 109.

(3) AL BEIDAWI.

but the greater part of them do not understand. And wait thou patiently the judgment of thy LORD concerning them; for thou art in our eye; and celebrate the praise of thy LORD, when thou risest up; and praise him in the night-season, and when the stars begin to disappear.

C H A P. LIII.

Intituled, The Star; revealed at MECCA.

In the name of the most merciful GOD.

BY the star^k, when it setteth^l; your companion MOHAMMED erreth not, nor is he led astray: neither doth he speak of his own will. It is no other than a revelation, which hath been revealed unto him. One mighty in power, endued with understanding, taught it him^m: and he appearedⁿ in the highest part of the horizon. Afterwards he approached the prophet^o, and drew near unto him; until he was at the distance of two bows length^p from him, or yet nearer: and he revealed unto his servant that which he revealed. The heart of MOHAMMED did not falsely represent that which he saw^q. Will ye therefore dispute with him concerning that which he saw? He also saw him another time, by the lote-tree be-

^k By the star.] Some suppose the stars in general, and others the Pleiades in particular, to be meant in this place.

^l When it setteth.] Or, according to a contrary signification of the verb here used, When it riseth.

^m One mighty in power, &c.] Namely, the angel Gabriel.

ⁿ He appeared.] In his natural form, in which God created him, and in the eastern part of the sky. It is said that this angel appeared in his proper shape to none of the prophets,

except Mohammed; and to him only twice: once when he received the first revelation of the Korân, and a second time when he took his night-journey to heaven; as it follows in the next.

^o Afterwards he approached.] In a human shape.

^p Two bows length.] Or, as the word also signifies, two cubits length.

^q The heart of Mohammed did not falsely represent that which he saw.] But he saw it in reality.

yond which there is no passing: near it is the garden of eternal abode. When the lote-tree covered that which it covered^r, his eye-sight turned not aside, neither did it wander: and he really beheld some of the greatest signs of his LORD^t. What think ye of ALLAT, and AL UZZA, and MANAH, that other third goddess^u? Have ye male children, and God female^w? This, therefore, is an unjust partition. They are no other than empty names, which ye and your fathers have named goddesses. God hath not revealed concerning them any thing to authorize their worship. They follow no other than a vain opinion, and what their souls desire: yet hath the true direction come unto them from their LORD. Shall man have whatever he wisheth for^x? The life to come, and the present life, are God's: and how many angels soever there be in the heavens, their intercession shall be of no avail, until after God shall have granted permission unto whom he shall please and shall accept. Verily they who believe not in the life to come, give unto the angels a female appellation.

^r The lote-tree, beyond which there is no passing.] This tree, say the commentators, stands in the seventh heaven, on the right-hand of the throne of God; and is the utmost bounds beyond which the angels themselves must not pass; or, as some rather imagine, beyond which no creature's knowledge can extend.

^s When the lote-tree covered that which it covered.] The words seem to signify, that what was under this tree, exceeded all description and number. Some suppose the whole host of angels worshipping beneath it (1) are intended: and others, the birds which sit on its branches (2).

^t And he beheld some of the greatest signs of his LORD.] Seeing the wonders both of the sensible and the

intellectual world (3).

^u What think ye of Allât, and al Uzza, and Manah.] Those were three idols of the ancient Arabs, of which we have spoken in the Preliminary Discourse (4).

As to the blasphemy which some pretend Mohammed once uttered, through inadvertence, as he was reading this passage, see chap. xxii. p. 174. not.ⁿ

^w See chap. xvi. p. 82, &c.

^x Shall man have whatever he wisheth for? i. e. Shall he dictate to God, and name whom he pleases for his intercessors, or for his prophet; or shall he choose a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next (5)?

(1) AL BEIDAWI.

(2) JALLALO'DDIN.

(3) AL BEIDAWI.

(4) Sect. I. p. 23, &c.

(5) AL BEIDAWI, JALLALO'DDIN.

But they have no knowledge herein: they follow no other than a bare opinion; and a bare opinion attaineth not any thing of truth. Wherefore withdraw from him who turneth away from our admonition, and seeketh only the present life. This is their highest pitch of knowledge. Verily thy LORD well knoweth him who erreth from his way; and he well knoweth him who is rightly directed. Unto God belongeth whatever is in heaven and earth: that he may reward those who do evil, according to that which they shall have wrought; and may reward those who do well, with the most excellent reward. As to those who avoid great crimes, and heinous sins, and are guilty only of lighter faults; verily thy LORD will be extensive in mercy towards them. He well knew you when he produced you out of the earth, and when you were embryos in your mothers' wombs: wherefore justify not yourselves: he best knoweth the man who feareth him. What thinkest thou of him who turneth aside from following the truth, and giveth little, and covetously stoppeth his hand? Is the knowledge of futurity with him, so that he seeth the same? Hath he not been informed of that which is contained in the books of MOSES, and of ABRAHAM who faithfully performed his engagements? To wit: that a burdened soul shall not bear the burden of another; and that nothing shall be imputed to a man for righteousness, except his own labour; and that his labour shall surely

7 What thinkest thou of him, &c.] This passage, it is said, was revealed on account of al Walid Ebn al Mogheira, who following the prophet one day, was reviled by an idolater for leaving the religion of the Koreish, and giving occasion of scandal; to which he answered, that what he did was out of apprehension of the divine vengeance: whereupon the man offered, for a certain sum, to take the guilt of his apostacy on himself; and

the bargain being made, al Walid returned to his idolatry, and paid the man part of what had been agreed on; but afterwards, on farther consideration, he thought it too much, and kept back the remainder (1).

* Is the knowledge of futurity with him? That is, Is he assured that the person with whom he made the above-mentioned agreement, will be allowed to suffer in his stead hereafter (2)?

(1) Al BEIDAWI.

(2) Idem.

be made manifest hereafter, and that he shall be rewarded for the same with the most abundant reward; and that unto thy LORD will be the end of all things; and that he causeth to laugh, and causeth to weep; and that he putteth to death, and giveth life; and that he createth the two sexes, the male and the female, of seed when it is emitted; and that unto him appertaineth another production, namely, the raising of the dead again to life hereafter; and that he enricheth, and causeth to acquire possessions; and that he is the LORD of the dog-star^a; and that he destroyed the ancient tribe of AD, and THAMUD, and left not any of them alive: and also the people of NOAH, before them; for they were most unjust and wicked: and he overthrew the cities which were turned upside down^b; and that which covered them, covered them. Which, therefore, of thy LORD's benefits, O man, wilt thou call in question? This our apostle is a preacher like the preachers who preceded him. The approaching day of judgment draweth near: there is none who can reveal the exact time of the same, besides GOD. Do ye, therefore, wonder at this new revelation; and do ye laugh, and not weep, spending your time in idle diversions? But rather worship GOD, and serve him.

^a He is the LORD of the dog-star.] Sirius, or the greater dog-star, was worshipped by some of the old Arabs (1).

^b The cities which were turned upside down.] Viz. Sodom, and the other cities involved in her ruin. See chap. xi. p. 29.

(1) See the Prelim. Disc. Sect. I. p. 22. and HYD. not. in Ulug. Beig Tab. Stell. fix. p. 53.

C H A P. LIV.

Intituled, The Moon; revealed at MECCA.

In the name of the most merciful God.

THE hour of judgment approacheth; and the moon hath been split in sunder^c: but if the unbelievers see a sign, they turn aside, saying, This is a powerful charm^d. And they accuse thee, O MOHAMMED, of imposture, and follow their own lusts: but every thing will be immutably fixed^e. And now hath a message^f come unto them, wherein is a deterrent from obstinate infidelity; the same being consummate wisdom: but warners profit them not; wherefore do thou withdraw from them. The day whereon the summoner shall summon mankind to an ungrateful business^g, they shall come forth from their

^c The moon hath been split in sunder.] This passage is expounded two different ways. Some imagine the words refer to a famous miracle supposed to have been performed by Mohammed; for it is said that, on the infidels demanding a sign of him, the moon appeared cloven in two (1), one part vanishing, and the other remaining; and Ebn Masūd affirmed, that he saw mount Harā interpose between the two sections. Others think the preter tense is here used, in the prophetic style, for the future, and that the passage should be rendered, The moon shall be split in sunder: for this, they say, is to happen at the resurrection. The former opinion is supported by reading, according to some copies, Wakad inshakka 'lka-marō, i. e. Since the moon hath already been split in sunder; the splitting of the moon being reckoned by

some to be one of the previous signs of the last day (2).

^d A powerful charm.] Or, as the participle here used may also signify, A continued series of magic, or, A transient magic illusion.

^e Every thing will be immutably fixed.] Or, will reach a final period of ruin or success in this world, and of misery and happiness in the next, which will be conclusive and unchangeable thenceforward for ever (3).

^f A message.] i. e. The Korān, containing stories of former nations which have been chastised for their incredulity, and threats of a more dreadful punishment hereafter.

^g The day whereon the summoner shall summon mankind to an ungrateful business.] That is, When the angel Israfil shall call men to judgment.

(1) See a long and fabulous account of this pretended miracle in GAGNIER, Vie de Mah. ch. xix. (2) AL ZAMAKH. AL BEIDAWI. (3) AL BEID.

graves with down-cast looks: numerous as locusts scattered far abroad; hastening with terror unto the summoner. The unbelievers shall say, This is a day of distress. The people of NOAH accused that prophet of imposture, before thy people rejected thee: they accused our servant of imposture, saying, He is a madman; and he was rejected with reproach. He called, therefore, upon his LORD, saying, Verily I am overpowered; wherefore avenge me^h. So we opened the gates of heaven, with water pouring down, and we caused the earth to break forth into springs; so that the water of heaven and earth met, according to the decree which had been established. And we bare him on a vessel composed of planks and nails; which moved forward under our eyesⁱ: as a recompense unto him who had been ungratefully rejected. And we left the said vessel for a sign: but is any one warned thereby? And how severe was my vengeance, and my threatening! Now have we made the KORAN easy for admonition: but is any one admonished thereby? Ad charged their prophet with imposture: but how severe was my vengeance, and my threatening! Verily we sent against them a roaring^k wind, on a day of continued ill-luck^l: it carried men away, as though they had been roots of palm-trees forcibly torn up^m. And how severe was my vengeance, and my threatening! Now have we made the KORAN easy for admonition: but is any one admonished thereby? THAMUD charged the admonitions of their

^h I am overpowered; wherefore avenge me.] This petition was not preferred by Noah till after he had suffered repeated violence from his people: for it is related, that one of them having fallen upon him, and almost strangled him, when he came to himself, he said, O LORD, forgive them, for they know not what they do (1).

ⁱ Under our eyes.] i. e. Under our special regard and keeping.

^k A roaring.] Or, a cold wind.

^l On a day of continued ill-luck.] Viz. on a Wednesday. See chap. xli. p. 345, not.^e

^m It carried men away, as they had been roots of palm-trees, &c.] It is related that they sought shelter in the clefts of rocks, and in pits, holding fast by one another; but that the wind impetuously tore them away, and threw them down dead (2).

(1) Al BIEDAWI.

(2) Idem.

prophet with falsehood, and said, Shall we follow a single man among us? verily we should then be guilty of error, and preposterous madness: is the office of admonition committed unto him preferably to the rest of us? Nay; he is a liar, and an insolent fellow. But GOD said to SALEH, To-morrow shall they know who is the liar, and the insolent person: for we will surely send the she-camel for a trial of them^a: and do thou observe them, and bear their insults with patience: and prophesy unto them, that the water shall be divided between them^b, and each portion shall be sat down to alternately. And they called their companion^c: and he took a sword^d, and slew her. But how severe was my vengeance, and my threatening! For we sent against them one cry of the angel GABRIEL, and they became like the dry sticks used by him who buildeth a fold for cattle^e. And now have we made the KORAN easy for admonition: but is any one admonished thereby? The people of LOT charged his preaching with falsehood: but we sent against them a wind driving a shower of stones, which destroyed them all, except the family of LOT; whom we delivered early in the morning, through favour from us. Thus do we reward those who are thankful. And LOT had warned them of our severity in chastising; but they doubted of that warning. And they demanded his guests of him, that they might abuse them: but we put out their eyes^f, saying,

^a See chap. vii. p. 198, &c.

^b The water shall be divided between them] That is, between the Thamudites and the camel. See chap. xxvi. p. 216. not. ^k.

^c Their companion.] Namely, Kodâr Ebn Salef; who was not an Arab, but a stranger dwelling among the Thamudites. See chap. vii. p. 199. not. ^g.

^d He took a sword.] Or, as the word also imports, He became resolute and daring.

^e Like the dry sticks used by him who buildeth a fold for cattle.] The

words may signify either the dry boughs with which, in the east, they make folds or enclosures, to fence their cattle from wind and cold; or the stubble and other stuff with which they litter them in those folds during the winter season.

^f We put out their eyes.] So that their sockets became filled up even with the other parts of their faces. This, it is said, was done by one stroke of the wing of the angel Gabriel. See chap. xi. p. 28. not. ^l.

Taste my vengeance, and my threatening. And early in the morning a lasting punishment^{*} surprised them. Taste, therefore, my vengeance, and my threatening. Now have we made the KORAN easy for admonition: but is any one admonished thereby? The warning of MOSES also came unto the people of PHARAOH; but they charged every one of our signs with imposture: wherefore we chastised them with a mighty and irresistible chastisement. Are your unbelievers, O MEC-CANS, better than these? Is immunity from punishment promised unto you in the scriptures? Do they say, We are a body of men able to prevail against our enemies? The multitude shall surely be put to flight, and shall turn their back[†]. But the hour of judgment is their threatened time of punishment[‡]: and that hour shall be more grievous and more bitter than their afflictions in this life. Verily the wicked wander in error, and shall be tormented hereafter in burning flames. On that day they shall be dragged into the fire on their faces; and it shall be said unto them, Taste ye the touch of hell. All things have we created bound by a fixed decree: and our command is no more than a single word[§], like the twinkling of an eye. We have formerly destroyed nations like unto you; but is any of you warned by their example? Every thing which they do is recorded in the books kept by the guardian angels: and every action, both small and great, is written down in the preserved table. Moreover the pious shall

* A lasting punishment.] Under which they shall continue till they receive their full punishment in hell.

† The multitude shall surely be put to flight.] This prophecy was fulfilled by the overthrow of the Koreish at Bedr. It is related, from a tradition of Omar, that when this passage was revealed, Mohammed professed himself to be ignorant of its true meaning; but on the day of the battle of Bedr, he repeated these words as he was putting on his coat of mail (1).

‡ The hour of judgment is their threatened time of punishment.] i. e. The time when they shall receive their full punishment; what they suffer in this world being only the forerunner or earnest of what they shall feel in the next.

§ Our command is no more than a single word.] Viz. Kun, i. e. Be. The passage may also be rendered, The execution of our purpose is but a single act, exerted in a moment. Some suppose it refers to the business of the day of judgment (2).

dwell among gardens and rivers, in the assembly of truth, in the presence of a most potent king.

CH A P. LV.

Intituled, The Merciful; revealed at MECCA⁷.

In the name of the most merciful GOD.

THE Merciful hath taught his servant the KORAN. He created man: he hath taught him distinct speech. The sun and the moon run their courses according to a certain rule: and the vegetables which creep on the ground, and the trees, submit to his disposition. He also raised the heaven; and he appointed the balance^a, that ye should not transgress in respect to the balance: wherefore observe a just weight; and diminish not the balance. And the earth hath he prepared for living creatures: therein are various fruits, and palm-trees bearing sheaths of flowers; and grain having chaff and leaves. Which, therefore, of your LORD's benefits will ye ungratefully deny^a? He created man of dried clay like an earthen vessel: but he created the genii of fire clear from smoke. Which, therefore, of your LORD's benefits will ye ungratefully deny? He is the LORD of the east, and the LORD of the west^b. Which, therefore, of your LORD's benefits will ye ungratefully deny?

⁷ Most of the commentators doubt whether this chapter was revealed at Mecca, or at Medina; or partly at the one place, and partly at the other.

^a The balance.] Or justice and equity in mutual dealings.

^b Which therefore of your LORD's benefits will ye ungratefully deny?] The words are directed to the two species of rational creatures, men and genii; the verb and the pronoun being in the dual number.

This verse is intercalated, or repeated, by way of burden, throughout the whole chapter no less than thirty-one times, which was done, as Marracci guesses, in imitation of David (1).

^b The east and the west.] The original words are both in the dual number, and signify the different points of the horizon at which the sun rises and sets at the summer and winter solstice. See chap. xxxvii. p. 308. not.^a

(1) See Psalm cxxxvi.

He hath let loose the two seas^c, that they meet each another: between them is placed a bar which they cannot pass. Which, therefore, of your LORD's benefits will ye ungratefully deny? From them are taken forth unions and lesser pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? His also are the ships, carrying their sails aloft in the sea, like mountains. Which, therefore, of your LORD's benefits will ye ungratefully deny? Every creature which liveth on the earth is subject to decay: but the glorious and honourable countenance of thy LORD shall remain for ever. Which, therefore, of your LORD's benefits will ye ungratefully deny? Unto him do all creatures which are in heaven and earth make petition: every day is he employed in some new work^d. Which, therefore, of your LORD's benefits will ye ungratefully deny? We will surely attend to judge you, O men and genii, at the last day. Which, therefore, of your LORD's benefits will ye ungratefully deny? O ye collective body of genii and men, if ye be able to pass out of the confines of heaven and earth^e, pass forth; ye shall not pass forth but by absolute power. Which, therefore, of your LORD's benefits will ye ungratefully deny? A flame of fire without smoke, and a smoke without flame^f, shall be sent down upon you; and ye shall not be able to defend yourselves therefrom. Which, therefore, of your LORD's benefits will ye ungratefully deny? And when the heaven shall be rent in sunder, and shall become red as a rose, and shall melt like

^c The two seas.] Of salt water and fresh (1); or the Persian and Mediterranean Seas (2).

^d Every day is he employed in some new work.] In executing those things which he hath decreed from eternity; by giving life and death, raising one and abasing another, hearing prayers and granting petitions, &c. (3).

^e If ye be able to pass out of the confines of heaven and earth.] To fly from the power, and to avoid the decree, of God.

^f A smoke without flame.] Or, as the word also signifies, molten brass, which shall be poured on the heads of the damned.

(1) See chap. xxv. p. 207.
JALLALO'DDIN.

(2) AL BEIDAWI.

(3) Idem,

ointment^g: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) On that day neither man nor genius shall be asked concerning his sin^h. Which, therefore, of your LORD's benefits will ye ungratefully deny? The wicked shall be known by their marksⁱ; and they shall be taken by the forelocks, and the feet, and shall be cast into hell. Which, therefore, of your LORD's benefits will ye ungratefully deny? This is hell, which the wicked deny as a falsehood: they shall pass to and fro between the same and hot boiling water^k. Which, therefore, of your LORD's benefits will ye ungratefully deny? But for him who dreadeth the tribunal of his LORD, are prepared two gardens^l: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Planted with shady trees. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them shall be two fountains flowing. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them shall there be of every fruit two kinds^m. Which, therefore, of your LORD's benefits will ye ungratefully deny? They shall repose on couches, the linings whereof shall be of thick silk, interwoven with gold: and the fruit of the two gardens shall be near at hand to gatherⁿ. Which, therefore, of your

^g And shall melt like ointment.] Or, shall appear like red leather; according to a different signification of the original word.

^h Neither man nor genius shall be asked concerning his sin.] For their crimes will be known by their different marks; as it follows in the text. This, says al Beidâwi, is to be understood of the time when they shall be raised to life, and shall be led towards the tribunal: for when they come to trial, they will then undergo an examination, as is declared in several places of the Korân,

ⁱ See the Prelim. Disc. Sect. IV. p. 111, &c.

^k They shall pass to and fro between the same and hot boiling water.]

For the only respite they shall have from the flames of hell, will be when they are suffered to go to drink this scalding liquor. See chap. xxxvii. p. 311.

^l Two gardens.] i. e. One distinct paradise for men, and another for genii; or, as some imagine, two gardens for each person: one as a reward due to his works, and the other as a free and superabundant gift, &c.

^m Two sorts of fruits.] Some being known, and like the fruits of the earth; and others of new and unknown species; or, fruits both green and ripe.

ⁿ Near at hand to gather.] So that a man may reach them as he sits or lies down.

LORD's benefits will ye ungratefully deny? Therein shall receive them beauteous damsels, refraining their eyes from beholding any besides their spouses: whom no man shall have deflowered before them, neither any genius: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Having complexions like rubies and pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? Shall the reward of good works be any other than good? Which, therefore, of your LORD's benefits will ye ungratefully deny? And besides these there shall be two other gardens*: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Of a dark green^p. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them shall be two fountains pouring forth plenty of water. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them shall be fruits, and palm-trees, and pomegranates. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein shall be agreeable and beauteous damsels: Which, therefore, of your LORD's benefits will ye ungratefully deny? Having fine black eyes; and kept in pavilions from public view: Which, therefore, of your LORD's benefits will ye ungratefully deny? Whom no man shall have deflowered, before their destined spouses, nor any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein shall they delight themselves, lying on green cushions and beautiful carpets. Which, therefore, of your LORD's benefits will ye ungratefully deny? Blessed be the name of thy LORD, possessed of glory and honour!

* Two other gardens.] For the inferior classes of the inhabitants of paradise.

^p Of a dark green.] From hence, says al Beidâwi, it may be inferred, that these gardens will chiefly produce herbs, or the inferior sorts of

vegetables; whereas the former will be planted chiefly with fruit-trees. The following part of this description also falls short of that of the other gardens, prepared for the superior classes.

CHAP. LVI.

Intituled, The Inevitable; revealed at MECCA.

In the name of the most merciful GOD.

WHEN the inevitable^a day of judgment shall suddenly come, no soul shall charge the prediction of its coming with falsehood: it will abase some, and exalt others. When the earth shall be shaken with a violent shock; and the mountains shall be dashed in pieces, and shall become as dust scattered abroad; and ye shall be separated into three distinct classes: the companions of the right-hand; (how happy shall the companions of the right-hand be!) and the companions of the left-hand^b; (how miserable shall the companions of the left-hand be!) and those who have preceded others in the faith, shall precede them to paradise^c. These are they who shall approach near unto GOD: they shall dwell in gardens of delight: (There shall be many of the former religions; and few of the last^d.) Reposing on couches adorned with

^a The inevitable.] The original word, the force whereof cannot well be expressed by a single one in English, signifies a calamitous accident which falls surely, and with sudden violence; and is therefore made use of here to design the day of judgment.

^b The companions of the right-hand, and of the left-hand.] That is, the blessed, and the damned; who may be thus distinguished here, because the books wherein their actions are registered, will be delivered into the right-hands of the former, and into the left-hands of the latter (1); though the words translated right-hand and left-hand, do also signify happiness and misery.

^c And those who have preceded

others in the faith, shall precede them to paradise.] Either the first converts to Mohammediism, or the prophets, who were the respective leaders of their people, or any persons who have been eminent examples of piety and virtue, may be here intended. The original words literally rendered are, The leaders, the leaders: which repetition, as some suppose, was designed to express the dignity of these persons, and the certainty of their future glory and happiness (2).

^d There shall be many of the former religions, and few of the last.] i. e. There shall be more leaders, who have preceded others in faith and good works, among the followers of the several prophets, from

with gold and precious stones; sitting opposite to one another thereon". Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine: their heads shall not ache by drinking the same, neither shall their reason be disturbed: and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes; resembling pearls hidden in their shells: as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, or any charge of sin; but only the salutation, Peace! Peace! And the companions of the right-hand (how happy shall the companions of the right-hand be!) shall have their abode among lote-trees free from thorns, and trees of mauz^w loaded regularly with their produce from top to bottom: under an extended shade, near a flowing water^x, and amidst fruits in abundance, which shall not fail; nor shall be forbidden to be gathered: and they shall repose themselves on lofty beds^y. Verily we have created the damsels of paradise by a peculiar creation^z: and
we

Adam down to Mohammed, than of the followers of Mohammed himself (1).

^u See chap. xxv. p. 72. not.^a

^w Trees of mauz.] The original word *Talh* is the name not only of the mauz (2), but also of a very tall and thorny tree, which bears abundance of flowers of an agreeable smell (3), and seems to be the *Acacia*.

^x Near a flowing water.] Which shall be conveyed in channels to such places, and in such manner, as every one shall desire (4) Al Beidâwi observes, that the condition of the few who have preceded others in faith and good works, is represented by whatever may render a city life agreeable; and that the condition of the

companions of the right-hand, or the generality of the blessed, is represented by those things which make the principal pleasure of a country life; and that this is done to shew the difference of the two conditions.

^y Lofty beds.] The word translated *beds*, signifies also, by way of metaphor, wives or concubines; and if the latter sense be preferred, the passage may be rendered thus, And they shall enjoy damsels raised on lofty couches, whom we have created, &c.

^z We have created the damsels of paradise by a peculiar creation.] Having created them purposely of finer materials than the females of this world, and subject to none of those

(1) Al BEIDAWI, JALLALO'DDIN, (2) See chap. xxxvii. p. 315. not.^x.

(3) V. J. LEON. *Descript. Africæ*, lib. 9. (4) Al BEIDAWI.

we have made them virgins^a, beloved by their husbands, of equal age with them: for the delight of the companions of the right-hand. There shall be many of the former religions, and many of the latter^b. And the companions of the left-hand (how miserable shall the companions of the left-hand be!) shall dwell amidst burning winds^c, and scalding water, under the shade of a black smoke, neither cool nor agreeable. For they enjoyed the pleasures of life before this, while on earth; and obstinately persisted in a heinous wickedness: and they said, After we shall have died, and become dust and bones, shall we surely be raised to life? Shall our forefathers also be raised with us? Say, Verily both the first and the last shall surely be gathered together to judgment, at the prefixed time of a known day. Then ye, O men, who have erred, and denied the resurrection as a falsehood, shall surely eat of the fruit of the tree of AL ZAKKUM, and shall fill your bellies therewith: and ye shall drink thereon boiling water; and ye shall drink as a thirsty camel drinketh. This shall be their entertainment on the day of judgment. We have created you: will ye not therefore believe that we can raise you from the dead? What think ye? The seed which ye emit, do ye create the same, or are we the creators thereof? We have decreed death unto

those inconveniencies which are natural to the sex (1). Some understand this of the beatified women; who, though they die old and ugly, shall yet be restored to their youth and beauty in paradise (2).

^a Virgins.] For how often soever their husbands shall go in unto them, they shall always find them virgins.

^b There shall be many of the former religions, and many of the latter.] Father Marracci thinks this to be a manifest contradiction to what is said above, There shall be many of the former and

few of the latter: but Al Beidâwi obviates such an objection, by observing, that the preceding passage speaks of the leaders only, and those who have preceded others in faith and good works; and the passage before us speaks of the righteous of inferior merit and degree; so that though there be many of both sorts, yet there may be few of one sort, comparatively speaking, in respect to the other.

^c Burning winds.] Which shall penetrate into the passages of their bodies.

(1) See the Prelim. Disc. Sect. IV. p. 128. (2) See ib. p. 136, 137.

C H A P. LVII.

Intituled, Iron^o; revealed at MECCA, or at
MEDINA ^P.

In the name of the most merciful GOD.

WHATEVER is in heaven and earth singeth praise unto GOD; and he is mighty and wise. His is the kingdom of heaven and earth; he giveth life, and he putteth to death; and he is almighty. He is the first, and the last; the manifest, and the hidden: and he knoweth all things. It is he who created the heavens and the earth in six days; and then ascended his throne. He knoweth that which entereth into the earth, and that which issueth out of the same; and that which descendeth from heaven, and that which ascendeth thereto: and he is with you, wheresoever ye be: for GOD seeth that which ye do. His is the kingdom of heaven and earth; and unto GOD shall all things return. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he knoweth the innermost part of mens' breasts. Believe in GOD and his apostle, and lay out in alms a part of the wealth whereof GOD hath made you inheritors: for unto such of you as believe, and bestow alms, shall be given a great reward. And what aileth you, that ye believe not in GOD, when the apostle inviteth you to believe in your LORD; and he hath received your covenant ^q concerning this matter, if ye believe any proposition? It is he who hath sent down unto his servant evident signs, that he may lead you out of darkness into light; for GOD is compassionate and merciful unto you. And what aileth you, that ye

^o The word occurs toward the end of the chapter, p. 421.

^P It is uncertain which of the two places was the scene of revelation of this chapter.

^q He hath received your covenant.] That is, Ye are obliged to believe in him by the strongest arguments and motives.

contribute not of your substance for the defence of God's true religion? Since unto God appertaineth the inheritance of heaven and earth. Those among you who shall have contributed and fought in defence of the faith, before the taking of Mecca, shall not be held equal with those who shall contribute and fight for the same afterwards'. These shall be superior in degree unto those who shall contribute and fight for the propagation of the faith after the above-mentioned success: but unto all hath God promised a most excellent reward; and God well knoweth that which ye do. Who is he that will lend unto God an acceptable loan? for he will double the same unto him, and he shall receive moreover an honourable reward. On a certain day, thou shalt see the true believers of both sexes: their light shall run before them, and on their right-hands'; and it shall be said unto them, Good tidings unto you this day: gardens through which rivers flow; ye shall remain therein for ever. This will be great felicity. On that day the hypocritical men and the hypocritical women shall say unto those who believe, Stay for us', that we may borrow some of your light. It shall be answered, Return back into the world, and seek light. And a high wall shall be set betwixt them, wherein shall be a gate, within which shall be mercy; and without it, over-against the same, the torment of hell. The hypocrites shall call out unto the true believers, saying, Were we not with you? They shall answer, Yea; but ye seduced your own souls by your hypocrisy: and ye waited our ruin; and ye doubted concerning the faith; and your wishes deceived you, until the decree of God came, and ye died: and the deceiver deceived you

* Those who shall have contributed and fought in defence of the faith before the taking of Mecca, shall not be held equal with those who shall contribute after.] Because afterwards there was not so great necessity for either, the Mohammedan religion being firmly established by that great success.

* Their light shall run before them,

and on their right-hand.] One light leading them the right way to paradise, and the other proceeding from the book wherein their actions are recorded, which they will hold in their right-hand.

* Stay for us.] For the righteous will hasten to paradise swift as lightning.

concerning God. This day, therefore, a ransom shall not be accepted of you, nor of those who have been unbelievers. Your abode shall be hell-fire : this is what ye have deserved : and an unhappy journey shall it be thither ! Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God, and to that truth which hath been revealed ; and that they be not as those unto whom the scripture was given heretofore, and to whom the time of forbearance was prolonged, but their hearts were hardened, and many of them were wicked doers ? Know that God quickeneth the earth, after it hath been dead. Now have we distinctly declared our signs unto you, that ye may understand. Verily as to the alms-givers, both men and women, and those who lend unto God an acceptable loan, he will double the same unto them ; and they shall moreover receive an honourable reward. And they who believe in God and his apostles, these are the men of veracity, and the witnesses in the presence of their LORD : they shall have their reward, and their light. But as to those who believe not, and accuse our signs of falsehood, they shall be the companions of hell. Know that this present life is only a toy and a vain amusement : and worldly pomp, and the affectation of glory among you, and the multiplying of riches and children, are as the plants nourished by the rain, the springing up whereof delighteth the husbandmen ; afterwards they wither, so that thou seest the same turned yellow, and at length they become dry stubble. And in the life to come will be a severe punishment for those who covet worldly grandeur ; and pardon from God, and favour for those who renounce it : for this present life is no other than a deceitful provision. Hasten with emulation to obtain pardon from your LORD, and paradise, the extent whereof equalleth the extent of heaven and earth, prepared for those who believe in God and his apostles. This is the bounty of God : he will give the same unto whom
he

he pleaseth; and God is endued with great bounty. No accident happeneth in the earth, nor in your persons, but the same was entered in the book of our decrees, before we created it: verily this is easy with God: and this is written lest ye immoderately grieve for the good which escapeth you, or rejoice for that which happeneth unto you; for God loveth no proud or vain-glorious person, or those who are covetous, and command men covetousness. And whoso turneth aside from giving alms; verily God is self-sufficient, worthy to be praised. We formerly sent our apostles with evident miracles and arguments; and we sent down with them the scriptures, and the balance^u, that men might observe justice: and we sent them down iron^v, wherein is mighty strength for war^x, and various advantages unto mankind: that God may know who assisteth him and his apostles in secret^y; for God is strong and mighty. We formerly sent NOAH and ABRAHAM, and we established in their posterity the gift of prophecy, and the scripture: and of them some were directed, but many of them were evil doers. Afterwards we caused our apostles to succeed in their footsteps: and we caused JESUS, the son of MARY, to succeed them, and we gave him the gospel; and we put in the hearts of those who followed him, compassion and mercy: but as to the monastic state, they instituted the same (we did not prescribe it to them) only out of a desire to please God: yet they observed not the same as it ought truly to have been observed. And we gave unto such of them as believed, their reward: but many of them were wicked doers. O

^u And the balance.] i. e. A rule of justice. Some think that a balance was actually brought down from heaven by the angel Gabriel to Noah, the use of which he was ordered to introduce among his people.

^v And we sent them down iron.] That is, We taught them how to dig the same from mines. Al Zamakhshari adds, that Adam is said to have

brought down with him from paradise five things made of iron, viz. an anvil, a pair of tongs, two hammers, (a greater and a lesser,) and a needle.

^x Wherein is mighty strength for war.] Warlike instruments and weapons being generally made of iron.

^y In secret.] That is, sincerely and heartily.

ye who believe in the former prophets^a, fear God, and believe in his apostle MOHAMMED: he will give you two portions of his mercy^b; and he will ordain you a light wherein ye may walk, and he will forgive you; for God is ready to forgive and merciful: that those who have received the scriptures, may know that they have not power over any of the favours of God^b, and that good is in the hand of God; he bestoweth the same on whom he pleaseth, for God is endued with great beneficence:

^a O ye who believe, &c.] These words are directed to the Jews and Christians, or rather to the latter only.

^b Two portions of his mercy.] One as a recompense for their believing in Mohammed, and the other as a recompense for their believing in the prophets who preceded him; for they will not lose the reward of their former religion, though it be now abrogated by the promulgation of Islām (1).

^b That they have not power over any of the favours of God.] i. e. That they cannot expect to receive any of the favours above-mentioned, because they believe not in his apostle, and those favours are annexed to faith in him: or, That they have not power to dispose of God's favours, particularly of the greatest of them, the gift of prophecy, so as to appropriate the same to whom they please (2).

(1) AL BEIDAWI.

(2) Idem.

C H A P. LVIII.

Intitled, She who disputed; revealed at MEDINA^c.

In the name of the most merciful God.

XXVIII* **N**OW hath God heard the speech of her who disputed with thee concerning her husband, and made her complaint unto God^d; and God hath heard

^c Some are of opinion that the first ten verses of this chapter, ending with these words, And fear God, before whom ye shall be assembled, were revealed at Mecca, and the rest at Medina (1).

^d Her who disputed with thee concerning her husband, &c.] This was

Khawla Bint Thálaba, the wife of Aws Ebn al Sāmat, who being divorced by her husband by a form in use among the Arabs in the time of ignorance, viz. by saying to her, Thou art to me as the back of my mother (2), came to ask Mohammed's opinion whether they were necessa-

(1) AL BEIDAWI.

(2) See chap. xxxiii. p. 270. not.⁹.

heard your mutual discourse: for God both heareth and seeth. As to those among you who divorce their wives, by declaring that they will thereafter regard them as their mothers; let them know that they are not their mothers. They only are their mothers who brought them forth^a; and they certainly utter an unjustifiable saying, and a falsehood: but God is gracious, and ready to forgive. Those who divorce their wives, by declaring that they will for the future regard them as their mothers, and afterwards would repair^f what they have said, shall be obliged to free a captive^g before they touch one another. This is what ye are warned to perform: and God is well apprized of that which ye do. And whoso findeth not a captive to redeem, shall observe a fast of two consecutive months, before they touch one another. And whoso shall not be able to fast that time, shall feed threescore poor men. This is ordained you, that ye may believe in God and his apostle. These are the statutes of God: and for the unbelievers is prepared a grievous torment. Verily they who oppose God and his apostle, shall be brought low, as the unbelievers who preceded them were brought low. And now have we sent

rily obliged to a separation; and he told her that it was not lawful for her to cohabit with her husband any more: to which she replying, that her husband had not put her away, the prophet repeated his former decision, adding, that such form of speaking was by general consent understood to imply a perpetual separation. Upon this the woman being greatly concerned, because of the smallness of her children, went home, and uttered her complaint to God in prayer: and thereupon this passage was revealed (1), allowing a man to take his wife again, notwithstanding his having pronounced the above-mentioned form of divorce, on doing certain acts of charity, or mortification, by way of penance.

^a They only are their mothers who brought them forth.] And therefore no woman ought to be placed in the same degree of prohibition, except those whom God has joined with them, as nursing-mothers, and the wives of the prophet (2).

^f Would repair, &c.] This seems to be here the true meaning of the original word, which properly signifies to return, and is variously expounded by the Mohammedan doctors.

^g A captive.] Which captive, according to the most received decision, ought to be a true believer; as is ordered for the expiation of man-slaughter (3).

(1) Al BEIDAWI, JALLAL. &c. (2) Al BEIDAWI. See chap. 4. p. 97. and chap. 33. p. 283.

(3) See chap. 4. p. 112.

down manifest signs: and an ignominious punishment awaiteth the unbelievers. On a certain day God shall raise them all to life, and shall declare unto them that which they have wrought. God hath taken an exact account thereof: but they have forgotten the same: and God is witness over all things. Dost thou not perceive that God knoweth whatever is in heaven and in earth? There is no private discourse among three persons, but he is the fourth of them; nor among five, but he is the sixth of them; neither among a smaller number than this, nor a larger, but he is with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection; for God knoweth all things. Hast thou not observed those who have been forbidden to use clandestine discourse, but afterwards return to what they have been forbidden, and discourse privily among themselves of wickedness and enmity, and disobedience towards the apostle^b? And when they come unto thee, they salute thee with that form of salutation wherewith God doth not salute theeⁱ: and they say among themselves, by way of derision, Would not God punish us for what we say, if this man were a prophet? Hell shall be their sufficient punishment: they shall go down into the same to be burned; and an unhappy journey shall it be! O true believers, when ye discourse privily together, discourse not of wickedness, and enmity, and disobedience towards the apostle; but discourse of justice and piety; and fear God, before whom ye shall be assembled. Verily the clandestine discourse of the infidels proceedeth from SATAN, that

^b Those who have been forbidden to use clandestine discourse, &c.] That is, the Jews and hypocritical Moslems, who caballed privately together against Mohammed, and made signs to one another when they saw the true believers: and this they continued to do, notwithstanding

they were forbidden.

ⁱ They salute thee with that form of salutation wherewith God doth not salute thee.] It seems they used, instead of *Al salâm aleica*, i. e. Peace be upon thee, to say, *Al sâ'm aleica*, i. e. Mischief on thee, &c. (1).

he may grieve the true believers; but there shall be none to hurt them in the least, unless by the permission of God; wherefore in God let the faithful trust. O true believers, when it is said unto you, Make room in the assembly; make room^k; God will grant you ample room in paradise. And when it is said unto you, Rise up; rise up: God will raise those of you who believe, and those to whom knowledge is given, to superior degrees of honour: and God is fully apprized of that which ye do. O true believers, when ye go to speak with the apostle, give alms previously to your discoursing with him^l: this will be better for you, and more pure. But if ye find not what to give, verily God will be gracious and merciful unto you. Do ye fear to give alms previously to your discoursing with the prophet, lest ye should impoverish yourselves? Therefore if ye do it not, and God is gracious unto you, by dispensing with the said precept for the future, be constant at prayer, and pay the legal alms; and obey God and his apostle in all other matters: for God well knoweth that which ye do. Hast thou not observed those who have taken for their friends a people against whom God is incensed^m? They are neither of you, nor of themⁿ: and they swear to a lie^o knowingly. God hath prepared for them a grievous punishment; for it is evil which they do. They have taken their oaths for a cloak, and they have turned men aside from the

^k When it is said unto you, Make room in the assembly; make room.] In this passage the Moslems are commanded to give place, in the public assemblies, to the prophet, and the more honourable of his companions; and not to press and crowd upon him, as they used to do, out of a desire of being near him, and hearing his discourse.

^l When ye go to speak with the apostle, give alms, &c.] To shew your sincerity, and to honour the apostle. It is doubted whether this

be a counsel or a precept; but however it continued but a very little while in force, being agreed on all hands to be abrogated by the following passage, Do ye fear to give alms, &c. (1).

^m A people against whom God is incensed.] i. e. The Jews

ⁿ They are neither of you, nor of them.] Being hypocrites, and wavering between the two parties.

^o They swear to a lie.] i. e. They have solemnly professed Islām, which they believe not in their hearts.

way of GOD: wherefore a shameful punishment awaiteth them; neither their wealth nor their children shall avail them at all against GOD. These shall be the inhabitants of hell-fire; they shall abide therein for ever. On a certain day GOD shall raise them all: then will they swear unto him, as they swear now unto you, imagining that it will be of service to them. Are they not liars? SATAN hath prevailed against them, and hath caused them to forget the remembrance of GOD. These are the party of the devil; and shall not the party of the devil be doomed to perdition? Verily they who oppose GOD and his apostle, shall be placed among the most vile. GOD hath written; Verily I will prevail, and my apostles: for GOD is strong and mighty. Thou shalt not find people who believe in GOD and the last day, to love him who opposeth GOD and his apostle; although they be their fathers, or their sons, or their brethren, or their nearest relations. In the hearts of these hath GOD written faith; and he hath strengthened them with his spirit: and he will lead them into gardens, beneath which rivers flow, to remain therein for ever. GOD is well pleased in them; and they are well pleased in him. These are the party of GOD: and shall not the party of God prosper?

CHAP. LIX.

Intituled, The Emigration^p; revealed at
MEDINA.

In the name of the most merciful GOD.

WHATEVER is in heaven and earth celebrateth the praise of GOD: and he is the mighty, the wise. It was he who caused those who believed not, of the people who receive the scripture,

^p The original word signifies the quitting or removing from one's native country, or settlement, to dwell

elsewhere, whether it be by choice or compulsion. ‡

to depart from their habitations at the first emigration¹. Ye did not think that they would go forth: and they thought that their fortresses would protect them against God. But the chastisement of God came upon them, from whence they did not expect; and he cast terror into their hearts. They pulled down their houses with their own hands², and the hands of the true believers. Wherefore take example from them, O ye who have eyes. And if God had not doomed them to banishment, he had surely punished

¹ It was God who caused the unbelievers, of those who receive the scriptures, to depart from their habitations at the first emigration.] The people here intended were the Jews of the tribe of al Nadir, who dwelt in Medina, and when Mohammed fled thither from Mecca, promised him to stand neuter between him and his opponents, and made a treaty with him to that purpose. When he had gained the battle of Bedr, they confessed that he was the prophet described in the law: but upon his receiving that disgrace at Ohod, they changed their note; and Caab Ebn al Ashraf, with forty horse, went and made a league with Abu Sofian, which they confirmed by oath. Upon this, Mohammed got Caab dispatched, and, in the 4th year of the Hejra, set forward against al Nadir, and besieged them in their fortress, which stood about three miles from Medina, for six days, at the end of which they capitulated, and were allowed to depart, on condition that they should entirely quit that place: and accordingly some of them went into Syria, and others to Khaibar and Hira (1).

This was the first emigration, mentioned in the passage before us. The other happened several years after, in the reign of Omar, when that Khalif

banished those who had settled at Khaibar, and obliged them to depart out of Arabia (2).

Dr. Prideaux, speaking of Mohammed's obliging those of al Nadir to quit their settlements, says, that a party of his men pursued those who fled into Syria, and having overtaken them, put them all to the sword, excepting only one man, that escaped. With such cruelty, continues he, did those barbarians first set up to fight for that imposture they had been deluded into (3). But a learned gentleman has already observed, that this is all grounded on a mistake, which the doctor was led into by an imperfection in the printed edition of Elmacinus; where, after mentioning the expulsion of the Nadirites, are inserted some incoherent words relating to another action, which happened the month before, and wherein seventy Moslems, instead of putting others to the sword, were surprised and put to the sword themselves, together with their leader, al Mondar Ebn Omar, Caab Ebn Zeid alone escaping (4).

² They pulled down their houses with their own hands.] Doing what damage they could, that the Moslems might make the less advantage of what they were obliged to leave behind them.

(1) Al BEIDAWI, JALLAL. &c. V. ABU'LF. vit. Moh. cap. 35.
(2) Idem. Interp. (3) PRID. Life of Mah. p. 82. (4) V. GAGNIER. not. in ABU'LF. vit. Moh. p. 72.

them in this world^{*}: and in the world to come they shall suffer the torment of hell-fire. This, because they opposed God and his apostle: and whoso opposeth God, verily God will be severe in punishing him. What palm-trees ye cut down, or left standing on their roots, were so cut down or left by the will of God; and that he might disgrace the wicked doers. And as to the spoils of these people which God hath granted wholly to his apostle[†], ye did not push forward any horses or camels against the same[‡]; but God giveth unto his apostles dominion over whom he pleaseth: for God is almighty. The spoils of the inhabitants of the towns which God hath granted to his apostle, are due unto God and to the apostle, and him who is of kin to the apostle, and the orphans, and the poor, and the traveller; that they may not be forever divided in a circle among such of you as are rich. What the apostle shall give you, that accept; and what he shall forbid you, that abstain from: and fear God; for God is severe in chastising. A part also belongeth to the poor MOHAJERIN[§], who have been dispossessed of their houses and their substance, seeking favour from God, and his good-will, and assisting God and his apostle. These are the men of veracity. And they who quietly possessed the town of MEDINA, and professed the faith without molesta-

^{*} He had surely punished them in this world.] By delivering them up to slaughter and captivity, as he did those of Koreidha.

[†] As to the spoils which God hath granted wholly to his apostle, &c.] It is remarkable, that in this expedition the spoils were not divided according to the law given for that purpose in the Korân (1), but were granted to the apostle, and declared to be entirely in his disposition: and the reason was, because the place was taken without the assistance of horse; which became a rule for the future (2).

[‡] Ye did not push forward any horses or camels against the same.] For the settlement of those of al Nadir being so near Medina, the Moslems went all on foot thither, except only the prophet himself (3).

[§] To the poor Mohâjerin.] Wherefore Mohammed distributed those spoils among the Mohâjerin, or those who had fled from Mecca, only; and gave no part thereof to the Ansârs, or those of Medina, except only to three of them, who were in necessitous circumstances (4).

(1) Chap. viii. p. 230. (2) V. ASU'UL. vit. Moh. p. 91. (3) AL BEIDAWI.

(4) Idem, V. ASU'UL. ubi sup. p. 72.

tion, before them^{*}, love him who hath fled unto them, and find in their breasts no want of that which is given the MOHAJERIN[†], but prefer them before themselves, although there be indigence among them. And whoso is preserved from the covetousness of his own soul, those shall surely prosper. And they who have come after them[‡], say, O LORD, forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who have believed: O LORD, verily thou art compassionate and merciful. Hast thou not observed them who play the hypocrites? They say unto their brethren who believe not, of those who have received the scriptures[§], Verily if ye be expelled your habitations, we will surely go forth with you; and we will not pay obedience, in your respect, unto any one for ever: and if ye be attacked, we will certainly assist you. But God is witness that they are liars. Verily if they be expelled, they will not go forth with them; and if they be attacked, they will not assist them[¶]; and if they do assist them, they will surely turn their backs: and they shall not be protected. Verily ye are stronger than they, by reason of the terror cast into their breasts from God. This, because they are not people of prudence. They will not fight against you in a body, except in fenced towns, or from behind walls. Their strength in war among

* They who quietly possessed Medina, and professed the faith without molestation, before them.] That is, the Ansars; who enjoyed their houses, and the free exercise of their religion, before the Hejra, while the converts of Mecca were persecuted and harassed by the idolaters.

† And find in their breasts no want of that which is given the Mohâjérin.] i. e. And bear them no grudge or envy on that account.

‡ They who have come after them.] The persons here meant seem to be those who fled from Mecca after

Mohammed began to gain strength, and his religion had made a considerable progress.

§ Their brethren who believe not, of those who have received the scriptures.] That is, the Jews of the tribe of al Nadir.

¶ If they be expelled, they will not go forth with them; and if they be attacked, they will not assist them.] And it happened accordingly; for Ebn Obba, and his confederates, wrote to the Nadirites to this purpose, but never performed their promise (1).

themselves is great^c: thou thinkest them to be united; but their hearts are divided. This, because they are people who do not understand. Like those who lately preceded them^d, they have tasted the evil consequence of their deed; and a painful torment is prepared for them hereafter. Thus have the hypocrites deceived the Jews: like the devil, when he saith unto a man, Be thou an infidel; and when he is become an infidel, he saith, Verily I am clear of thee; for I fear God, the LORD of all creatures. Wherefore the end of them both shall be that they shall dwell in hell-fire, abiding therein for ever: and this shall be the recompense of the unjust. O true believers, fear God; and let a soul look what it sendeth before for the morrow^e: and fear God, for God is well acquainted with that which ye do. And be not as those who have forgotten God, and whom he hath caused to forget their own souls: these are the wicked doers. The inhabitants of hell-fire, and the inhabitants of paradise, shall not be held equal. The inhabitants of paradise are they who shall enjoy felicity. If we had sent down this KORAN on a mountain, thou wouldest certainly have seen the same humble itself, and cleave in sunder for fear of God. These similitudes do we propose unto men, that they may consider. He is God, besides whom there is no God; who knoweth that which is future, and that which is present: he is the most Merciful; he is God, besides whom there is no God: the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be God exalted above the idols which they associate with him!

^c Their strength in war among themselves is great.] i. e. It is not their weakness or cowardice which makes them decline a field battle with you, since they shew strength and valour enough in their wars with one another; but both fail them when they enter into the lists with God and his apostle.

^d Like those who lately preceded them.] Viz. The idolaters who were slain at Bedr; or the Jews of Kainokâ, who were plundered and sent into exile before those of al Nadir.

^e For the morrow.] That is, For the next life, which may be called the morrow, as this present life may be called to day.

He is God, the Creator, the Maker, the Former. He hath most excellent names^f. Whatever is in heaven and earth praiseth him: and he is the Mighty, the Wise.

^f See chap. vii. p. 218. not. ^r.

CHAP. LX.

Intituled, She who is tried^g; revealed at
MEDINA.

In the name of the most merciful God.

O True believers, take not my enemy and your enemy for your friends^h, shewing kindness toward them; since they believe not in the truth which hath come unto you, having expelled the apostle and yourselves from your native city, because ye believe in God, your LORD. If ye go forth to fight in defence of my religion, and out of a desire to please me, and privately shew friendship unto themⁱ; verily

^g The chapter bears this title, because it directs the women, who desert and come over from the infidels to the Moslems, to be examined, and tried whether they be sincere in their profession of the faith.

^h Take not my enemy and your enemy for your friends, &c.] This passage was revealed on account of Hateb Ebn Abi Baltaa, who understanding that Mohammed had a design to surprise Mecca, wrote a letter to the Koreish, giving them notice of the intended expedition, and advised them to be on their guard: which letter he sent by Sarah, a maid-servant belonging to the family of Hâshem. The messenger had not been gone long, before Gabriel discovered the affair to the prophet, who immediately sent after her, and having intercepted the letter, asked Hateb how he

came to be guilty of such an action: to which he replied, that it was not out of infidelity, or a desire to return to idolatry, but merely to induce the Koreish to treat his family, which was still at Mecca, with some kindness; adding, that he was well assured his intelligence would be of no service at all to the Meccans, because he was satisfied God would take vengeance on them. Whereupon Mohammed received his excuse, and pardoned him: but it was thought proper to forbid any such practices for the future (1).

ⁱ And privately shew friendship unto them.] The verb here used has also a contrary signification, according to which the words may be rendered, And yet openly shew friendship unto them

I well know that which ye conceal, and that which ye discover: and whoever of you doth this, hath already erred from the strait path. If they get the better of you, they will be enemies unto you, and they will stretch forth their hands and their tongues against you with evil: and they earnestly desire that ye should become unbelievers. Neither your kindred nor your children will avail you at all on the day of resurrection, which will separate you from one another: and God seeth that which ye do. Ye have an excellent pattern in ABRAHAM, and those who were with him, when they said unto their people, Verily we are clear of you, and of the idols which ye worship, besides God: we have renounced you; and enmity and hatred is begun between us and you for ever, until ye believe in God alone: except ABRAHAM'S saying unto his father, Verily I will beg pardon for thee^k; but I cannot obtain ought of God in thy behalf. O LORD, in thee do we trust, and unto thee are we turned; and before thee shall we be assembled hereafter. O LORD, suffer us not to be put to trial by the unbelievers^l; and forgive us, O LORD; for thou art mighty and wise. Verily ye have in them an excellent example, unto him who hopeth in God and the last day: and whoso turneth back; verily God is self-sufficient, and praise-worthy. Peradventure God will establish friendship between yourselves and such of them as ye now hold for enemies^m: for God is powerful; and God is inclined

^k Except Abraham's saying unto his father, Verily I will ask pardon for thee.] For in this Abraham's example is not to be followed. See chap. ix. p. 263.

^l Suffer us not to be put to trial by the unbelievers.] i. e. Suffer them not to prevail against us, lest they thence conclude themselves to be in the right, and endeavour to make us deny our faith by the terror of persecution (1).

^m Peradventure God will establish

friendship between you, &c.] And this happened accordingly on the taking of Mecca; when Abu Sofian, and others of the Koreish, who had till then been inveterate enemies to the Moslems, embraced the same faith, and became their friends and brethren. Some suppose the marriage of Mohammed with Omm Habiba, the daughter of Abu Sofian, which was celebrated the year before, to be here intended (2).

to forgive, and merciful. As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, God forbiddeth you not to deal kindly with them, and to behave justly towards them^a; for God loveth those who act justly. But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, God forbiddeth you to enter into friendship with them: and whosoever of you entereth into friendship with them, those are unjust doers. O true believers, when believing women come unto you as refugees, try them: God well knoweth their faith. And if ye know them to be true believers, send them not back to the infidels: they are not lawful for the unbelievers to have in marriage; neither are the unbelievers lawful for them. But give their unbelieving husbands what they shall have expended for their dowers^c. Nor shall it be any crime in you, if ye marry them, provided ye give them their dowries^d. And retain not the patronage of the unbelieving women: but demand back that which ye have expended for the dowry of such of your wives

^a As to those who have not borne arms against you, &c.] This passage, it is said, was revealed on account of Koteila Bint Abd'al Uzza, who having, while she was an idolatress, brought some presents to her daughter, Almi Bint Abi Becr, the latter not only refused to accept them, but even denied her admittance (1).

^c But give their unbelieving husbands what they shall have expended for their dowers.] For, according to the terms of the pacification of al Hodeibiya (2), each side was to return whatever came into their power belonging to the other; wherefore when the Moslems were, by this passage, forbidden to restore the married women who should come over to them,

they were at the same time commanded to make some sort of satisfaction by returning their dowry.

It is related, that after the aforesaid pacification, while Mohammed was yet at al Hodeibiya, Sobcia Bint al Hareth, of the tribe of Aslam, having embraced Mohammedism, her husband, Mofâser, the Makhzumite, came and demanded her back; upon which this passage was revealed: and Mohammed, pursuant thereto, administered to her the oath thereafter directed, and returned her husband her dower; and then Omar married her (3).

^d Provided ye give them their dowries.] For what is returned to their former husbands is not to be considered as their dower.

(1) Al BRIDAWI. (2) See chap. xlviii. p. 384, &c. (3) Al BRIDAWI.

as go over to the unbelievers; and let them demand back that which they have expended for the dowry of those who come over to you. This is the judgment of God, which he establisheth among you: and God is knowing and wise. If any of your wives¹ escape from you to the unbelievers, and ye have your turn by the coming over of any of the unbelievers' wives to you²; give unto those believers whose wives shall have gone away, out of the dowries of the latter, so much as they shall have expended for the dowers of the former: and fear God, in whom ye believe. O prophet, when believing women come unto thee, and plight their faith unto thee³, that they will not associate any thing with God, nor steal, nor commit fornication, nor kill their children⁴, nor come with a calumny which they have forged between their hands and their feet⁵, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of God: for God is inclined to forgive, and merciful. O true believers, enter not into friendship with a people against whom God is incensed⁶; they despair of the life to come⁷, as the infidels despair

¹ Any of your wives.] Literally, any thing of your wives; which some interpret, any part of their dowry.

² And ye have your turn, &c.] Or, as the original verb may also be translated, And ye take spoils: in which case the meaning will be, that those Moslems, whose wives shall have gone over to the infidels, shall have a satisfaction for their dower out of the next booty. This law, they say, was given, because the idolaters, after the preceding verse had been revealed, refused to comply therewith, or to make any return of the dower of those women who went over to them from the Moslems (1); so that the latter were obliged to indemnify themselves as they could.

³ See the Prelim. Disc. Sect. II.

p. 62. Some are of opinion, that this passage was not revealed till the day of the taking of Mecca; when, after having received the solemn submission of the men, he proceeded to receive that of the women (2).

⁴ See chap. lxxxi.

⁵ Nor come with a calumny, &c.] Jallalo'ddin understands these words of their laying their spurious children to their husbands.

⁶ A people against whom God is incensed.] i. e. The infidels in general; or the Jews in particular (3).

⁷ They despair of the life to come.] By reason of their infidelity; or because they well know they cannot expect to be made partakers of the happiness of the next life, by reason

spair of the resurrection of those who dwell in the graves.

reason of their rejecting of the proph- mission is confirmed by miracles
phet foretold in the law, and whose (1).

(1) Al BRIDAWI.

CH A P. LXI.

Intituled, Battle Array; revealed at MECCA'.

In the name of the most merciful GOD.

WHATEVER is in heaven and in earth celebrateth the praise of GOD; for he is mighty and wise. O true believers, why do ye say that which ye do not? It is most odious in the sight of GOD, that ye say that which ye do not. Verily GOD loveth those who fight for his religion in battle array, as though they were a well-compacted building. Remember when MOSES said unto his people, O my people, why do ye injure me*; since ye know that I am the apostle of GOD sent unto you? And when they had deviated from the truth, GOD made their hearts to deviate from the right way; for GOD directeth not wicked people. And when JESUS, the Son of MARY, said, O children of ISRAEL, verily I am the apostle of GOD sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me,

* Or, as some rather judge, at Medina; which opinion is confirmed by the explication in the next note.

* Why do ye say that which ye do not? The commentators generally suppose these words to be directed to the Moslems, who, notwithstanding they had solemnly engaged to spend their lives and fortunes in defence of

their faith, yet shamefully turned their backs at the battle of Ohod (1). They may, however, be applied to hypocrites of all sorts, whose actions contradict their words.

* Why do ye injure me? Viz. by your disobedience; or by maliciously aspersing me (2).

(1) See chap. iii. p. 77, &c.

(2) See chap. xxxiii. p. 285.

and whose name shall be AHMED^b. And when he produced unto them evident miracles, they said, This is manifest forcery. But who is more unjust than he who forgeth a lie against God, when he is invited unto ISLAM? And GOD directeth not the unjust people. They seek to extinguish God's light with their mouths: but God will perfect his light, though the infidels be averse thereto. It is he who hath sent his apostle with the direction, and the religion of truth, that he may exalt the same above every religion, although the idolaters be averse thereto. O true believers, shall I shew you a merchandise which will deliver you from a painful torment hereafter? Believe in God and his apostle; and defend God's true religion with your substance, and in your own persons. This will be better for you, if ye knew it. He will forgive you your sins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This will be great felicity. And ye shall obtain other things which ye desire, namely, assistance from God, and a speedy victory. And do thou bear good tidings to the true believers. O true believers, be ye the assistants of God; as JESUS, the Son of MARY, said to the apostles, Who will be my assistants with respect to God? The apostles answered, We will be the assistants of God. So a part of the children of ISRAEL believed, and a part believed not^d: but we strengthened those who believed, above their enemy; wherefore they became victorious over them.

^b Whose name shall be Ahmed.] For Mohammed also bore the name of Ahmed; both names being derived from the same root, and nearly of the same signification. The Persian paraphrast, to support what is here alleged, quotes the following words of CHRIST, I go to my father, and the Paraclete shall come (1): the Mohammedan

doctors unanimously teaching, that by the Paraclete (or, as they chuse to read it, the Periclyte, or Illustrious) their prophet is intended, and no other (2).

^c See chap. iii. p. 64.

^d And a part believed not.] Either by rejecting him, or by affirming him to be God, and the son of God (3).

(1) See John xvi. 7, &c.

(2) See the Prelim. Disc. Sect. IV. p. 98.

(3) JALLAO'DDIN.

CHAP. LXII.

Intituled, The Assembly; revealed at MEDINA.

In the name of the most merciful God.

WHATEVER is in heaven and earth praifeth God; the King, the Holy, the Mighty, the Wife. It is he who hath raifed up amidft the illiterate ARABIANS an apostle from among themselves*, to rehearse his signs unto them, and to purify them, and to teach them the scriptures and wisdom; whereas before they were certainly in a manifest error: and others of them have not yet attained unto them, by embracing the faith; though they also shall be converted in GOD's good time; for he is mighty and wife. This is the free grace of GOD: he bestoweth the same on whom he pleaseth: and GOD is endued with great beneficence. The likeness of those who were charged with the observance of the law, and then observed it not, is as the likeness of an afs laden with books†. How wretched is the likeness of the people who charge the signs of GOD with falsehood! and GOD directeth not the unjust people. Say, O ye who follow the Jewish religion, if ye say that ye are the friends of GOD above other men, wish for death‡, if ye speak truth. But they will never wish for it, because of that which their hands have sent before them§: and GOD well knoweth the unjust. Say, Verily death, from which ye fly, will surely meet you: then shall ye be brought before him who knoweth as well what is concealed as what

* See the Prelim. Disc. Sect. II. p. 55.

† As the likeness of an afs laden with books.] Because they understand not the prophecies contained in the law, which bear witness to Mohammed, no more than the afs

does the books he carries.

‡ Wish for death.] i. e. Make it your request to GOD, that he would translate you from this troublesome world to a state of never-fading bliss.

§ See chap. ii. p. 19.

is discovered; and he will declare unto you that which ye have done. O true believers, when ye are called to prayer on the day of the assembly¹, hasten to the commemoration of God, and leave merchandising. This will be better for you, if ye knew it. And when prayer is ended, then disperse yourselves through the land as ye list, and seek gain of the liberality of God^k: and remember God frequently, that ye may prosper. But when they see any merchandising, or sport, they flock thereto, and leave thee standing up in thy pulpit¹. Say, The reward which is with God is better than any sport or merchandise: and God is the best provider.

¹ The day of the assembly.] That is Friday, which being more peculiarly set apart by Mohammed for the public worship of God, is therefore called *Yawm al jomà*, i. e. The day of the assembly, or congregation; whereas it was before called *al Arûba*. The first time this day was particularly observed, as some say, was on the prophet's arrival at Medina; into which city he made his first entry on a Friday: but others tell us, that Caab Ebn Lowa, one of Mohammed's ancestors, gave the day its present name, because on that day the people used to be assembled before him (1). One reason given for the observation of Friday, preferably to any other day of the week, is because on that day God finished the creation (2).

^k And seek gain of the liberality of God.] By returning to your commerce and worldly occupations,

if ye think fit: for the Mohammedans do not hold themselves obliged to observe the day of their public assembly with the same strictness as the Christians and Jews do their respective Sabbath; or particularly to abstain from work, after they have performed their devotions. Some, however, from a tradition of their prophet, are of opinion, that works of charity, and religious exercises, which may draw down the blessing of God, are recommended in this passage.

¹ When they see any merchandising, or sport, &c.] It is related, that one Friday, while Mohammed was preaching, a caravan of Merchants happened to arrive with their drums beating, according to custom; which the congregation hearing, they all ran out of the mosque to see them, except twelve only (3).

(1) Al BEIDAWI.

(2) V. GOL. in *Alfrag.* p. 15.

(3) Al BEIDAWI, JALLALO'DDIN

C H A P. LXIII.

Intituled, The Hypocrites ; revealed at MEDINA.

In the name of the most merciful GOD.

WHEN the hypocrites come unto thee, they say, We bear witness that thou art indeed the apostle of God. And God knoweth that thou art indeed his apostle: but God beareth witness that the hypocrites are certainly liars. They have taken their oaths for a protection, and they turn others aside from the way of God: it is surely evil which they do. This is testified of them, because they believed, and afterwards became unbelievers: wherefore a seal is set on their hearts, and they shall not understand. When thou beholdest them, their persons please thee^m: and if they speak, thou hearest their discourse with delight. They resemble pieces of timber set up against a wallⁿ. They imagine every shout to be against them^o. They are enemies; wherefore beware of them. God curse them: how are they turned aside from the truth! And when it is said unto them, Come, that the apostle of God may ask pardon for you; they turn away their heads, and thou seest them retire big with disdain. It shall be equal unto them, whether thou ask par-

^m When thou beholdest them, their persons please thee, &c.] The commentators tell us, that Abdallah Ebn Obba, a chief hypocrite, was a tall man, of a very graceful presence, and of a ready and eloquent tongue; and used to frequent the prophet's assembly, attended by several like himself: and that these men were greatly admired by Mohammed, who was taken with their handsome appearance, and listened to their discourse with plea-

sure (1).

ⁿ They resemble pieces of timber set up against a wall.] Being tall and big, but void of knowledge and consideration (2).

^o They imagine every shout to be against them.] Living under continual apprehensions; because they are conscious of their hypocrisy towards God, and their insincerity towards the Moslems.

don for them, or do not ask pardon for them; GOD will by no means forgive them: for GOD directeth not the prevaricating people. These are the men who say to the inhabitants of MEDINA, Do not bestow any thing on the refugees who are with the apostle of GOD, that they may be obliged to separate from him. Whereas unto GOD belong the stores of heaven and earth: but the hypocrites do not understand. They say, Verily, if we return to MEDINA, the worthier shall expel thence the meaner^p. Whereas superior worth belongeth unto GOD, and his apostle, and the true believers: but the hypocrites know it not. O true believers, let not your riches or your children divert you from the remembrance of GOD: for whosoever doth this, they will surely be losers. And give alms out of that which we have bestowed on you: before death come unto one of you, and he say, O LORD, wilt thou not grant me respite for a short term; that I may give alms, and become one of the righteous? For GOD will by no means grant further respite to a soul when its determined time is come: and GOD is fully apprized of that which ye do.

^p They say, Verily, if we return to Medina, the worthier shall expel thence the meaner] These, as well as the preceding, were the words of Ebn Obba to one of Medina, who, in a certain

expedition, quarrelling with an Arab of the desert about water, received a blow on the head with a stick, and made his complaint thereof to him (1),

(1) Al BEIDAWI.

CH A P. LXIV.

Intituled, Mutual Deceit; revealed at MECCA^q.

In the name of the most merciful GOD.

WHATEVER is in heaven and earth celebrateth the praises of GOD: his is the kingdom, and unto him is the praise due; for he is al-

^q The commentators are not agreed whether this chapter was revealed at

Mecca, or at Medina; or partly at the one place, and partly at the other.

mighty.

mighty. It is he who hath created you; and one of you is predestined to be an unbeliever, and another of you is predestined to be a believer: and God beholdeth that which ye do. He hath created the heavens and the earth with truth; and he hath fashioned you, and given you beautiful forms: and unto him must ye all go. He knoweth whatever is in heaven and earth: and he knoweth that which ye conceal, and that which ye discover; for God knoweth the innermost part of mens' breasts. Have ye not been acquainted with the story of those who disbelieved heretofore, and tasted the evil consequence of their behaviour? And for them is prepared, in the life to come, a tormenting punishment. This shall they suffer, because their apostles came unto them with evident proofs of their mission, and they said, Shall men direct us? Wherefore they believed not, and turned their backs. But God standeth in need of no person: for God is self-sufficient, and worthy to be praised. The unbelievers imagine that they shall not be raised again. Say, Yea, by my LORD, ye shall surely be raised again: then shall ye be told that which ye have wrought: and this is easy with God. Wherefore believe in God and his apostle, and the light which we have sent down: for God is well acquainted with that which ye do. On a certain day he shall assemble you, at the day of the general assembly: that will be the day of mutual deceit*. And whoso shall believe in God, and shall do that which is right, from him will he expiate his evil deeds; and he will lead him into gardens beneath which rivers flow, to remain therein for ever. This will be great felicity. But they who shall not believe, and shall accuse our signs of falsehood, those shall be the inhabitants of hell-fire, wherein they shall remain for ever; and a wretched journey

* The day of mutual deceit.] When the blessed will deceive the damned, by taking the places which they would have had in paradise, had they been true believers; and contrarawise (1).

(1) Al BEIDAWI, JALLALO'DDIN, YAHYA.

shall it be thither! No misfortune happeneth but by the permission of God; and whoso believeth in God, he will direct his heart: and God knoweth all things. Wherefore obey God, and obey the apostle: but if ye turn back, verily the duty incumbent on our apostle is only public preaching. God! there is no God but he: wherefore in God let the faithful put their trust. O true believers, verily of your wives and your children you have an enemy*: wherefore beware of them. But if ye pass over their offences, and pardon, and forgive them†; God is likewise inclined to forgive, and merciful. Your wealth and your children are only a temptation: but with God is a great reward. Wherefore fear God, as much as ye are able; and hear, and obey: and give alms, for the good of your souls; for whoso is preserved from the covetousness of his own soul, they shall prosper. If he lend unto God an acceptable loan, he will double the same unto you, and will forgive you: for God is grateful and long suffering, knowing both what is hidden, and what is divulged; the Mighty, the Wise.

* Of your wives and your children ye have an enemy.] For these are apt to distract a man from his duty, especially in time of distress(1); a married man caring for the things that are of this world, while the unmarried careth for the things that be-

long to the Lord (2).

† If ye pass over their offences, &c.] Considering that the hindrance they may occasion you proceeds from their affection, and their ill bearing your absence in time of war, &c.

(1) Al BEIDAWI, JALLALO'DDIN, YAHYA. (2) See 1 Corinth. vii. 25, &c.

C H A P. LXV.

Intituled, Divorce; revealed at MEDINA.

In the name of the most merciful GOD.

O Prophet, when ye divorce women, put them away at their appointed term^a; and compute the term exactly: and fear GOD, your LORD. Oblige them not to go out of their apartments, neither let them go out until the term be expired, unless they be guilty of manifest uncleanness. These are the statutes of GOD: and whoever transgresseth the statutes of GOD, assuredly injureth his own soul. Thou knowest not whether GOD will bring something new to pass, which may reconcile them, after this. And when they shall have fulfilled their term, either retain them with kindness, or part from them honourably: and take witnesses from among you, men of integrity; and give your testimony as in the presence of GOD. This admonition is given unto him who believeth in GOD and the last day: and whoso feareth GOD, unto him will he grant a happy issue out of all his afflictions, and he will bestow on him an ample provision from whence he expecteth it not: and whoso trusteth in GOD, he will be his sufficient support; for GOD will surely attain his purpose. Now hath GOD appointed unto every thing a determined period. As to such of your wives as shall despair having their courses, by reason of their age; if ye be in doubt thereof, let their term be three months:

^a At their appointed term.] That is, When they shall have had their courses thrice, after the time of their divorce, if they prove not to be with child; or, if they prove with child, when they shall have been delivered (1). Al Beidâwi supposes husbands

are hereby commanded to divorce their wives while they are clean: and says, that the passage was revealed on account of Ebn Omar, who divorced his wife when she had her courses upon her, and was therefore obliged to take her again.

(1) See chap. ii. p. 41.

and let the same be the term of those who have not yet had their courses. But as to those who are pregnant, their term shall be, until they be delivered of their burden^w. And whoso feareth God, unto him will he make his command easy. This is the command of God, which he hath sent down unto you. And whoso feareth God, he will expiate his evil deeds from him, and will increase his reward. Suffer the women whom ye divorce to dwell in some part of the houses wherein ye dwell; according to the room and conveniencies of the habitations which ye possess: and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them what shall be needful, until they be delivered of their burden. And if they suckle their children for you, give them their hire^x; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty herein, and another woman shall suckle the child for him, let him who hath plenty expend proportionably, in the maintenance of the mother and the nurse, out of his plenty: and let him whose income is scanty, expend in proportion out of that which God hath given him. God obligeth no man to more than he hath given him ability to perform: God will cause ease to succeed hardship. How many cities have turned aside from the command of their LORD and his apostles? Wherefore we brought them to a severe account; and we chastised them with a grievous chastisement: and they tasted the evil consequence of their business; and the end of their business was perdition. God hath prepared for them a severe punishment: wherefore fear God, O ye who are endued with understanding. True believers, now hath God sent down unto you an admonition, an apostle who may rehearse unto you the perspicuous signs of God; that he may bring forth

^w See chap. ii. p. 41.

^x Their hire.] Which ought at least to be sufficient to maintain and

clothe them during the time of suckling. See chap. ii. p. 41.

those who believe and do good works, from darkness into light. And whoso believeth in God, and doth that which is right, him will he lead into gardens beneath which rivers flow, to remain therein for ever: now hath God made an excellent provision for him. It is God who hath created seven heavens, and as many different stories of the earth: the divine command descendeth between them⁷; that ye may know that God is omnipotent, and that God comprehendeth all things by his knowledge.

⁷ The divine command descendeth between them.] Penetrating and pervading them all with absolute efficacy.

C H A P. LXVI.

Intituled, Prohibition; revealed at MEDINA.

In the name of the most merciful God.

O Prophet, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives⁷; since God is inclined to forgive, and merciful?

* Why holdest thou that to be prohibited which God hath allowed thee, &c.] There are some who suppose this passage to have been occasioned by Mohammed's protesting never to eat honey any more; because, having once eaten some in the apartments of Hafsa, or of Zeinab, three other of his wives, namely, Ayesha, Sawda, and Safia, all told him they smelt he had been eating of the juice which distils from certain shrubs in those parts, and resembles honey in taste and consistency, but is of a very strong flavour, and which the prophet had a great aversion to (1). But the more received opinion is, that the chapter was revealed on the following occasion. Mohammed having lain with a slave

of his, named Mary, of Coptic extract, (who had been sent him as a present by al Mokawkas, governor of Egypt,) on the day which was due to Ayesha, or to Hafsa, and, as some say, on Hafsa's own bed, while she was absent; and this coming to Hafsa's knowledge, she took it extremely ill, and reproached her husband so sharply, that, to pacify her, he promised, with an oath, never to touch the maid again (2); and to free him from the obligation of this promise, was the design of the chapter.

I cannot here avoid observing, as a learned writer (3) has done before me, that Dr. Prideaux has strangely misrepresented this passage. For having given the story of

(1) Al ZAMAKH. Al BEIDAWI. (2) Idem. JALLAL YANHA.
(3) GAGNIER. not. ad Abu'lf. vii. Moh. p. 150.

ciful? God hath allowed you the dissolution of your oaths^a: and God is your master; and he is knowing and

of the prophet's amour with his maid Mary, a little embellished, he proceeds to tell us, that in this chapter Mohammed brings in God allowing him, and all his Moslems, to lie with their maids when they will, notwithstanding their wives: (whereas the words relate to the prophet only, who wanted not any new permission for that purpose, because it was a privilege already granted him (1), though to none else;) and then, to shew what ground he had for his assertion, adds, that the first words of the chapter are, O prophet, why dost thou forbid what God hath allowed thee, that thou mayest please thy wives? God hath granted unto you to lie with your maid-servants (2). Which last words are not to be found here, or elsewhere in the Koran, and contain an allowance of what is expressly forbidden therein (3); though the doctor has thence taken occasion to make some reflections which might as well have been spared. I shall say nothing to aggravate the matter; but leave the reader to imagine what this reverend divine would have said of a Mohammedan, if he had caught him tripping in the like manner.

Having digressed so far, I will venture to add a word, or two, in order to account for one circumstance which Dr. Prideaux relates concerning Mohammed's concubine Mary; viz, that after her master's death, no account was had of her, or the son which she had borne him, but both were sent away into Egypt, and no mention made of either ever after among them; and then he supposes (for he is seldom at a loss for a supposition) that Ayeshah, out of the hatred which she bore her, procured of her father,

who succeeded the impostor in the government, to have her thus disposed of (4). But it being certain, by the general consent of all the eastern writers, that Mary continued in Arabia till her death, which happened at Medina, about five years after that of her master, and was buried in the usual burying-place there, called al Bakl, and that her son died before his father, it has been asked, whence the doctor had this (5)? I answer, That I guess he had it partly from Abu'lfaragius, according to the printed edition of whose work, the Mary we are speaking of, is said to have been sent with her sister Shirin (not with her son) to Alexandria by al Mokawkas (6): though I make no doubt but we ought in that passage to read *min*. from, instead of *ila*, to; (notwithstanding the manuscript copies of this author used by Dr. Pocock, the editor, and also a very fair one, in my own possession, agree in the latter reading; and that the sentence ought to run thus, Quam (viz. Mariam) unâ cum sorore Shirina ab Alexandria miserat al Mokawkas.

^a God hath allowed you the dissolution of your oaths.] By having appointed an expiation for that purpose (7): or, as the words may be translated, God hath allowed you to use an exception in your oaths, that is, to add the words, If it please God; in which case a man is excused from guilt if he perform not his oath (8). The passage, though directed to all the Moslems in general, seems to be particularly designed for quieting the prophet's conscience in regard to the oath above-mentioned: but Al Beidawi proves

(1) See chap. xxxiii. p. 281.

(2) PRID. Life of Mah. p. 119.

(3) See chap. xvii. p. 100. chap. iv. p. 98. and chap. xxiv. p. 187, &c.

(4) PRID. Life of Mah. p. 114.

(5) GAGNIER, ubi supra.

(6) ABU'LFARAG. Hist. Dynast. p. 165.

(7) See chap. v. p. 148.

(8) AL BEIDAWI.

and wife. When the prophet intrusted as a secret unto one of his wives a certain accident; and when she disclosed the same, and God made it known unto him; he acquainted her with part of what she had done, and forbore to upbraid her with the other part thereof. And when he had acquainted her therewith, she said, Who hath discovered this unto thee? He answered, The knowing, the sagacious GOD hath discovered it unto me^b. If ye both be turned unto God (for your hearts have swerved) it is well: but if ye join against him, verily God is his patron; and GABRIEL, and the good man among the faithful, and the angels also are his assistants^c. If he divorce you, his LORD can easily give him in exchange other wives better than you, women resigned unto GOD, true believers, devout, penitent, obedient, given to fasting, both such as have been known by other men, and virgins. O true believers, save your souls, and those of your families, from the fire whose fuel is men and stones, over which are set

proves not this opinion, because such an oath was to be looked upon as an inconsiderate one, and required no expiation.

^b When the prophet intrusted as a secret unto one of his wives a certain accident, &c.] When Mohammed found that Hafsa knew of his having injured her, or Ayesha, by lying with his concubine Mary on the day due to one of them, he desired her to keep the affair secret, promising, at the same time, that he would not meddle with Mary any more; and foretold her, as a piece of news which might sooth her vanity, that Abu Bocr and Omar should succeed him in the government of his people. Hafsa, however, could not conceal this from Ayesha, with whom she lived in strict friendship, but acquainted her

with the whole matter; whereupon the prophet perceiving, probably by Ayesha's behaviour, that this secret had been discovered, upbraided Hafsa with her betraying him; telling her that God had revealed it to him; and not only divorced her, but separated him from all his other wives for a whole month, which time he spent in the apartment of Mary. In a short time, notwithstanding, he took Hafsa again, by the direction, as he gave out, of the angel Gabriel; who commended her for frequent fasting, and other exercises of devotion, assuring him likewise, that she should be one of his wives in paradise (1).

^c If ye both, &c.] This sentence is directed to Hafsa and Ayesha; the pronouns and verbs of the second person being in the dual number.

(1) AL BEIDAWI, AL ZAMAKH, &c.

angels fierce and terrible^d; who disobey not God in what he hath commanded them, but perform what they are commanded. O unbelievers, excuse not yourselves this day; ye shall surely be rewarded for what ye have done^e. O true believers, turn unto God with a sincere repentance: peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow; on the day whereon God will not put to shame the prophet, or those who believe with him: their light shall run before them, and on their right-hands^f; and they shall say, LORD, make our light perfect, and forgive us; for thou art almighty. O prophet, attack the infidels with arms, and the hypocrites with arguments; and treat them with severity: their abode shall be hell, and an ill journey shall it be thither. God propoundeth as a similitude unto the unbelievers, the wife of NOAH, and the wife of LOT: they were under two of our righteous servants, and they deceived them both^g; wherefore their husbands were of no advantage unto them at all in the sight of God^h: and it shall be said unto them, at the last day, Enter ye into hell-fire, with those who enter therein. God also propoundeth as a similitude unto those who believe, the wife of PHA-

^d See chap. lxxiv. and the Prelim. Dis. Sect. IV p. 122.

^e O unbelievers, &c.] These words will be spoken to the infidels at the last day.

^f See chap. lviii. p. 419.

^g The wife of Noah, and the wife of Lot, &c.] Who were both unbelieving women, but deceived their respective husbands by their hypocrisy. Noah's wife, named Wāila, endeavoured to persuade the people her husband was distracted; and Lot's wife, whose name was Wāhela, (though some writers give this name to the other, and that of Wāila to the latter,) was in confederacy with the men

of Sodom, and used to give them notice when any strangers came to lodge with him, by a sign of smoke by day, and of fire by night (1).

^h Wherefore their husbands were of no advantage unto them in the sight of God.] For they both met with a disastrous end in this world (2), and will be doomed to eternal misery in the next. In like manner, as Mohammed would insinuate, the infidels of his time had no reason to expect any mitigation of their punishment, on account of their relation to himself and the rest of the true believers.

(1) JALLAL. AL ZAMAKH. (2) See chap. xi. p. 21. and p. 28. and 29.

RAOH¹; when she said, LORD, build me an house with thee in paradise; and deliver me from PHARAOH and his doings, and deliver me from the unjust people: and MARY, the daughter of IMRAN, who preserved her chastity, and into whose womb we breathed of our spirit^k, and who believed in the words of her LORD and his scriptures, and was a devout and obedient person^l.

¹ The wife of Pharaoh.] Viz. Asja, the daughter of Mozâhem. The commentators relate, that because she believed in Moses, her husband cruelly tormented her, fastening her hands and feet to four stakes, and laying a large mill-stone on her breast, her face, at the same time, being exposed to the scorching beams of the sun. These pains, however, were alleviated by the angels shading her with their wings, and the view of the mansion prepared for her in paradise, which was exhibited to her on her pronouncing the prayer in the text. At length God received her soul; or,

as some say, she was taken up alive into paradise, where she eats and drinks (1).

^k See chap. xix. p. 130, &c.

^l On occasion of the honourable mention here made of these two extraordinary women, the commentators introduce a saying of their prophet, That among men there had been many perfect, but no more than four of the other sex had attained perfection, to wit, Asja the wife of Pharaoh, Mary the daughter of Imrân, Kadijah the daughter of Khawailed, (the prophet's first wife,) and Fâtema the daughter of Mohammed.

(1) JALLALO'DDIN, AL ZAMAKH.

C H A P. LXVII.

Intituled, The Kingdom^m; revealed at MECCA.

In the name of the most merciful God.

***BLESSED** be he in whose hand is the kingdom; XXIX.
for he is almighty! Who hath created death and life, that he might prove you, which of you is most righteous in his actions: and he is mighty, and ready to forgive. Who hath created seven heavens, one above another: thou canst not see in a creature of the most Merciful any unfitness or disproportion. Lift up thine eyes again to heaven, and look whether

^m It is also intituled by some, The Saving, or, The delivering; because,

say they, it will save him who reads it, from the torture of the sepulchre.

thou seeft any flaw: then take two other views; and thy fight fhall return unto thee dull and fatigued. Moreover we have adorned the loweft heaven with lamps, and have appointed them to be darted at the devilsⁿ, for whom we have prepared the torment of burning fire: and for thofe who believe not in their LORD, is alfo prepared the torment of hell; an ill journey fhall it be thither! When they fhall be thrown thereinto, they fhall hear it bray like an afs^o; and it fhall boil, and almoft burft for fury. So often as a company of them fhall be thrown therein, the keepers thereof fhall ask them, faying, Did not a warner come unto you? They fhall answer, Yea, a warner came unto us: but we accused him of impofture, and faid, GOD hath not revealed any thing; ye are in no other than a great error: and they fhall fay, If we had hearkened, or had rightly confidered, we fhould not have been among the inhabitants of burning fire: and they fhall confefs their fins: but far be the inhabitants of burning fire from obtaining mercy! Verily they who fear their LORD in fecret, fhall receive pardon and a great reward. Either conceal your difcourfe, or make it public; he knoweth the innermoft parts of your breafte: fhall not he know all things who hath created them; fince he is the fagacious, the knowing? It is he who hath levelled the earth for you: therefore walk through the regions thereof, and eat of his provifion; unto him fhall be the refurrection. Are ye fecure that he who dwelleth in heaven will not caufe the earth to fwallow you up? and behold, it fhall fhake. Or are ye fecure that he who dwelleth in heaven will not fend againft you an impetuous whirlwind, driving the fands to overwhelm you? then fhall ye know how important my warning was. Thofe alfo who were before you difbelieved; and how grievous was my difpleafure! Do they not behold the birds above them, extending and drawing

* See chap. xv. p. 70.

* See chap. xxxi. p. 264.

back their wings? None sustaineth them, except the Merciful; for he regardeth all things. Or who is he that will be as an army unto you, to defend you against the Merciful? Verily the unbelievers are in no other than a mistake. Or who is he that will give you food, if he withholdeth his provision? yet they persist in perverseness, and flying from the truth. Is he, therefore, who goeth grovelling upon his face, better directed than he who walketh upright in a strait way^p? Say, It is he who hath given you being, and endued you with hearing, and sight, and understanding; yet how little gratitude have ye! Say, It is he who hath sown you in the earth, and unto him shall ye be gathered together. They say, When shall this menace be put in execution, if ye speak truth? Answer, The knowledge of this matter is with God alone: for I am only a public warner. But when they shall see the same nigh at hand, the countenance of the infidels shall grow sad: and it shall be said unto them, This is what ye have been demanding. Say, What think ye? Whether God destroy me, and those who are with me, or have mercy on us; who will protect the unbelievers from a painful punishment? Say, He is the Merciful; in him do we believe, and in him do we put our trust. Ye shall hereafter know who is in a manifest error. Say, What think ye? If your water be in the morning swallowed up by the earth, who will give you clear and running water?

^p Is he who goeth grovelling on his face, &c.] This comparison is

applied by the expositors to the infidel and the true believer. *

C H A P. LXVIII.

Intituled, The Pen; revealed at MECCA.

In the name of the most merciful God.

N. ^a By the pen, and what they write', thou, O MOHAMMED, through the grace of thy LORD, art not distracted. Verily there is prepared for thee an everlasting reward: for thou art of a noble disposition'. Thou shalt see, and the infidels shall see, which of you are bereaved of your senses. Verily thy LORD well knoweth him who wandereth from his path; and he well knoweth those who are rightly directed: wherefore obey not those who charge thee with imposture. They desire that thou shouldest be easy with them, and they will be easy with thee'. But obey not any who is a common swearer, a despicable fellow, a defamer,

^a This letter is sometimes made the title of the chapter, but its meaning is confessedly uncertain. They who suppose it stands for the word Nun, are not agreed as to its signification in this place; for it is not only the name of the letter N in Arabic, but signifies also an ink-horn, and a fish. Some are of opinion the former signification is the most proper here, as consonant to what is immediately mentioned of the pen, and writing; and, considering that the blood of certain fish is good ink, not inconsistent with the latter signification; which is, however, preferred by others, saying, that either the whole species of fish in general is thereby intended, or the fish which swallowed Jonas, (who is mentioned in this chapter;) or else that vast one called Behemoth, fancied to support the earth in particular. Those who acquiesce in none of the fore-

going explications, have invented others of their own, and imagine this character stands for the table of God's decrees, or one of the rivers in paradise, &c. (1).

^b By the pen, and what they write.] Some understand these words generally, and others of the pen with which God's decrees are written on the preserved table, and of the angels who register the same.

^c Of a noble disposition.] In that thou hast borne with so much patience and resignation the wrongs and insults of thy people, which have been greater than those offered to any apostle before thee (2).

^d They desire that thou shouldest be easy with them, and they will be easy with thee.] i. e. If thou wilt let them alone in their idolatry, and other wicked practices, they will cease to revile and persecute thee.

(1) Al ZAMAKH. Al BEIDAWI, YAHYA.

(2) Al BEIDAWI.

going about with slander, who forbiddeth that which is good, who is also a transgressor, a wicked person, cruel, and besides this, of spurious birth", although he be possessed of wealth and many children: when our signs are rehearsed unto him, he saith, They are fables of the ancients. We will stigmatize him on the nose^w. Verily we have tried the MECCANS^x, as we formerly tried the owners of the garden^y, when they swore that they would gather the fruit thereof^z in the morning, and added not the exception, If it please GOD: wherefore a surrounding destruction from thy LORD encompassed it while they slept; and in the morning it became like a garden whose fruits had been gathered^a. And they called the one to the other, as they rose in the morning, saying, Go

^w Obey not any common swearer, &c.] The person at whom this passage was particularly levelled, is generally supposed to have been Mohammed's inveterate enemy al Walid Ebn al Mogheira, whom, to complete his character, he calls bastard, because al Mogheira did not own him for his son till he was eighteen years of age (1). Some, however, think it was al Akhnas Ebn Shoraik, who was really of the tribe of Thakif, though reputed to be of that of Zahra (2).

^x We will stigmatize him on the nose.] Which being the most conspicuous part of the face, a mark set thereon is attended with the utmost ignominy. It is said that this prophetic menace was actually made good, al Walid having his nose slit by a sword at the battle of Bedr, the mark of which wound he carried with him to his grave (3).

^y We have tried the Meccans.] By afflicting them with a grievous famine. See chap. xxiii. p. 183.

^z The owners of the garden, &c.] This garden was a plantation of palm-trees, about two parasangs from Sanaa, belonging to a certain charitable man, who, when he gathered his dates,

used to give public notice to the poor, and to leave them such of the fruit as the knife missed, or was blown down by the wind, or fell beside the cloth spread under the tree to receive it. After his death, his sons, who were then become masters of the garden, apprehending they should come to want if they followed their father's example, agreed to gather the fruit early in the morning, when the poor could have no notice of the matter; but when they came to execute their purpose, they found, to their great grief and surprise, that their plantation had been destroyed in the night (4).

^a That they would gather the fruit thereof.] Literally, that they would cut it; the manner of gathering dates being to cut the clusters off with a knife. Marracci supposes they intended to cut down the trees, and destroy the plantation; which, as he observes, renders the story ridiculous and absurd.

^b Like a garden whose fruits had been gathered.] Or, as the original may also be rendered, like a dark night; it being burnt up and black.

(1) Idem, JALLAL.

(2) Idem.

(3) Idem.

(4) Idem.

out early to your plantation, if ye intend to gather the fruit thereof: so they went on, whispering to one another, No poor man shall enter the garden upon you this day. And they went forth early, with a determined purpose. And when they saw the garden blasted and destroyed, they said, We have certainly mistaken our way: but when they found it to be their own garden, they cried, Verily we are not permitted^b to reap the fruit thereof. The worthier of them said, Did I not say unto you, Will ye not give praise unto God? They answered, Praise be unto our LORD! Verily we have been unjust doers. And they began to blame one another^c; and they said, Woe be unto us! verily we have been transgressors: peradventure our LORD will give us in exchange a better garden than this: and we earnestly beseech our LORD to pardon us. Thus is the chastisement of this life: but the chastisement of the next shall be more grievous; if they had known it, they would have taken heed. Verily for the pious are prepared, with their LORD, gardens of delight. Shall we deal with the Moslems as with the wicked^d? What aileth you that ye judge thus? Have ye a book from heaven, wherein ye read that ye are therein promised that which ye shall choose? Or have ye received oaths which shall be binding upon us to the day of resurrection, that ye shall enjoy what ye imagine? Ask them, which of them will be the voucher of this. Or have they companions^e who will vouch for them? Let them produce their companions, therefore, if they speak

^b The same expression is used, chap. lvi. p. 416.

^c They began to blame one another.] For one advised this expedition, another approved of it, a third gave consent by his silence, but the fourth was absolutely against it (1).

^d Shall we deal with the Moslems as with the wicked?] This passage was revealed in answer to the infi-

dels, who said, If we shall be raised again, as Mohammed and his followers imagine, they will not excel us; but we shall certainly be in a better condition than they in the next world, as we are in this (2).

^e Have they companions?] Or, as some interpret the word, idols, which can make their condition, in the next life, equal to that of the Moslems?

truth. On a certain day the leg shall be made bare^f; and they shall be called upon to worship, but they shall not be able^g. Their looks shall be cast down: ignominy shall attend them: for that they were invited to the worship of GOD, while they were in safety, but would not hear. Let me alone, therefore, with him who accuseth this new revelation of imposture. We will lead them gradually to destruction, by ways which they know not^h: and I will bear with them for a long time: for my stratagem is effectual. Dost thou ask them any reward for thy preaching? But they are laden with debts. Are the secrets of futurity with them; and do they transcribe the same from the table of GOD's decreesⁱ? Wherefore patiently wait the judgment of thy LORD: and be not like him who was swallowed by the fish^k, when he cried unto GOD, being inwardly vexed. Had not grace from his LORD reached him, he had surely been cast forth on the naked shore, covered with shame: but his LORD chose him, and made him one of the righteous. It wanteth little but that the unbelievers strike thee down with their malicious looks, when they hear the admonition of the KORAN; and they say, He is certainly distracted: but it is no other than an admonition unto all creatures.

^f The leg shall be made bare.] This expression is used to signify a grievous and terrible calamity. Thus they say, War has made bare the leg, when they would express the fury and rage of battle (1).

^g They shall be called upon to worship, but they shall not be able.] Because the time of acceptance shall be past. Al Beidâwi is uncertain whether the words respect the day of judgment, or the article of death: but Jallalo'ddin supposes them to relate to

the former, and adds, that the infidels shall not be able to perform the act of adoration, because their backs shall become stiff and inflexible.

^h By ways which they know not.] i. e. By granting them long life and prosperity in this world; which will deceive them to their ruin.

ⁱ See chap. lii. p. 400.

^k Be not like him who was swallowed by the fish.] That is, be not impatient and pettish, as Jonas was. See chap. xxi. p. 163.

(1) AL BEIDAWI, JALLAL.

CHAP. LXIX.

Intituled, The Infallible; revealed at MECCA.

In the name of the most merciful GOD.

THE infallible¹; What is the Infallible? And what shall cause thee to understand what the infallible is? The tribes of THAMUD and AD denied as a falsehood the day which shall strike^m mens' hearts with terror. But THAMUD were destroyed by a terrible noise: and AD were destroyed by a roaring and furious wind; which GOD caused to assail them for seven nights and eight days successively: thou mightest have seen people, during the same, lying prostrate, as though they had been the roots of hollow palm-treesⁿ, and couldest thou have seen any of them remaining? PHARAOH also, and those who were before him, and the cities which were overthrown^o, were guilty of sin; and they severally were disobedient to the apostle of their LORD; wherefore he chastised them with an abundant chastisement. When the water of the deluge arose, we carried you in the ark which swam thereon; that we might make the same a memorial unto you, and the retaining ear might retain it. And when one blast shall sound the trumpet, and the earth shall be moved from its place, and the mountains also, and shall be dashed in pieces at

¹ The infallible.] The original word, al Hakkat, is one of the names or epithet of the day of judgment. As the root from which it is derived, signifies not only to be, or come to pass of necessity, but also to verify, some rather think that day to be so called, because it will verify, and shew the truth of what men doubt of in this life; viz. the resurrection of the dead, their being brought to ac-

count, and the consequent rewards and punishments (1).

^m The day which shall strike.] Arab. al Kâriât, or the Striking; which is another name or epithet of the last day.

ⁿ See chap. liv. p. 406.

^o The cities which were overthrown.] viz. Sodom and Gomorrah. See chap. ix. p. 253. not.¹

one stroke: on that day the inevitable hour of judgment shall suddenly come; and the heavens shall cleave in sunder, and shall fall in pieces, on that day; and the angels shall be on the sides thereof^p; and eight shall bear the throne of thy LORD above them, on that day^q. On that day ye shall be presented before the judgment-seat of GOD; and none of your secret actions shall be hidden. And he who shall have his book delivered into his right-hand, shall say, Take ye, read this my book; verily I thought that I should be brought to this my account: he shall lead a pleasing life, in a lofty garden, the fruits whereof shall be near to gather. Eat and drink with easy digestion; because of the good works which ye sent before you, in the days which are past. But he who shall have his book delivered into his left-hand, shall say, O that I had not received this my book; and that I had not known what this my account was! O that death had made an end of me! My riches have not profited me; and my power is passed from me. And GOD shall say to the keepers of hell, Take him, and bind him, and cast him into hell to be burned; then put him into a chain of the length of seventy cubits^r: because he believed not in the great God; and was not solicitous to feed the poor: wherefore this day he shall have no friend here; nor any food, but the filthy corruption flowing from the bodies of the damned, which none shall eat but the finners. I swear^s by that which ye see, and that which ye see not, that this is the discourse

^p The angels shall be on the sides thereof.] These words seem to intimate the death of the angels at the demolition of their habitation; beside the ruins whereof they shall lie like dead bodies.

^q Eight angels shall bear the throne of thy LORD, on that day.] The number of those who bear it at pre-

sent being generally supposed to be but four; to whom four more will be added at the last day, for the grandeur of the occasion (1).

^r Put him into a chain, &c.] i. e. Wrap him round with it, so that he may not be able to stir.

^s I swear. Or, I will not swear. See chap. lvi. p. 416. not.¹.

of an honourable apostle, and not the discourser of a poet: how little do ye believe! Neither is it the discourse of a soothsayer: how little are ye admonished! It is a revelation from the LORD of all creatures. If MOHAMMED had forged any part of these discourses concerning us, verily we had taken him by the right-hand, and had cut in sunder the vein of his heart; neither would we have withheld any of you from chastising him. And verily this book is an admonition unto the pious; and we well know that there are some of you who charge the same with imposture: but it shall surely be an occasion of grievous fighting unto the infidels; for it is the truth of a certainty. Wherefore praise the name of thy LORD, the great GOD.

C H A P. LXX.

Intituled, The Steps; revealed at MECCA.

In the name of the most merciful GOD.

ONE demanded and called for vengeance to fall on the unbelievers[†]: there shall be none to avert the same from being inflicted by GOD, the possessor of the steps[‡]; by which the angels ascend unto him, and the spirit GABRIEL also, in a day, whose space is fifty thousand years[¶]: wherefore bear the insults of the

[†] One called for the punishment to be inflicted on the unbelievers.] The person here meant is generally supposed to have been al Nodar Ebn al Hareth, who said, O GOD, if what Mohammed preaches be the truth from thee, rain down upon us a shower of stones, or send some dreadful judgment to punish us (1). Others, however, think it was Abu Jahl, who challenged Mohammed to cause a fragment of heaven to fall on them (2).

[‡] The steps.] By which prayers and righteous actions ascend to heaven;

or by which the angels ascend to receive the divine commands, or the believers will ascend to paradise. Some understand thereby, the different orders of angels; or the heavens which rise gradually one above another.

[¶] A day whose space is fifty thousand years.] This is supposed to be the space which would be required for their ascent from the lowest part of the creation to the throne of GOD, if it were to be measured; or the time which it would take a man up to perform that journey;

(1) Al ZAMAKH. Al BEIDAWI.

(2) Al BEIDAWI.

the MECCANS with becoming patience; for they see their punishment afar off, but we see it nigh at hand. On a certain day the heaven shall become like molten brass, and the mountains like wool of various colours, scattered abroad by the wind: and a friend shall not ask a friend concerning his condition, although they see one another. The wicked shall wish to redeem himself from the punishment of that day, by giving up his children, and his wife, and his brother, and his kindred who shewed kindness unto him, and all who are in the earth; and that this might deliver him: by no means: for hell-fire, dragging them by their scalps, shall call him who shall have turned his back, and fled from the faith, and shall have amassed riches, and covetously hoarded them. Verily man is created extremely impatient*: when evil toucheth him, he is full of complaint; but when good befalleth him, he becometh niggardly: except those who are devoutly given, and who persevere in their prayers; and those of whose substance a due and certain portion is ready to be given unto him who asketh, and him who is forbidden by shame to ask: and those who sincerely believe the day of judgment, and who dread the punishment of their LORD; (for there is none secure

and this is not contradictory to what is said elsewhere (1), (if it be to be interpreted of the ascent of the angels) that the length of the day whereon they ascend is 1000 years; because that is meant only of their ascent from earth to the lower heaven, including also the time of their descent.

But the commentators generally taking the day spoken of in both these passages, to be the day of judgment, have recourse to several expedients to reconcile them, some of which we have mentioned in another place (2): and as both passages seem to contradict what the

Mohammedan doctors teach, that God will judge all creatures in the space of half a day (3), they suppose those large numbers of years are designed to express the time of the previous attendance of those who are to be judged (4); or else to the space wherein God will judge the unbelieving nations, of which, they say, there will be fifty, the trial of each nation taking up 1000 years, though that of the true believers will be over in the short space above-mentioned (5).

* See chap. xvii. p. 228.

(1) See chap. xxvii. p. 267.

(2) See the Prelim. Diss. Sect. IV. p. 110.

(3) See ib. p. 117.

(4) See ib. p. 114.

(5) AL ZAMAKHI.

from the punishment of their LORD;) and who abstain from the carnal knowledge of women other than their wives, or the slaves which their right-hands possess; (for as to them they shall be blameless; but whoever coveteth any woman besides these, they are transgressors;) and those who faithfully keep what they are intrusted with, and their covenant; and who are upright in their testimonies, and who carefully observe the requisite rites in their prayers: these shall dwell amidst gardens highly honoured. What ail-eth the unbelievers, that they run before thee in companies, on the right-hand and on the left? Doth every man of them wish to enter into a garden of delight? By no means: verily we have created them of that which they know^y. I swear^z by the LORD of the east and of the west^a, that we are able to destroy them, and to substitute better than them in their room; neither are we to be prevented, if we shall please so to do. Wherefore suffer them to wade in vain disputes, and to amuse themselves with sport: until they meet their day with which they have been threatened; the day whereon they shall come forth hastily from their graves, as though they were troops hastening to their standard: their looks shall be down-cast; ignominy shall attend them. This is the day with which they have been threatened.

^y Verily we have created them of that which they know.] Viz. Of filthy seed, which bears no relation or resemblance to holy beings: wherefore it is necessary for him who would hope to be an inhabitant of paradise, to perfect himself in faith and spiritual virtues, to fit himself for that place (1).

^z I swear.] Or, I will not swear, &c. See chap. lvi. p. 416. not. ¹.

^a Of the east and of the west.] The original words are in the plural number, and signify the different points of the horizon at which the sun rises and sets in the course of the year. See chap. xxxviii. p. 308. not. ².

CHAP. LXXI.

Intitled, NOAH; revealed at MECCA.

In the name of the most merciful God.

VERILY we sent NOAH unto his people, saying, Warn thy people, before a grievous punishment overtake them. NOAH said, O my people, verily I am a public warner unto you; wherefore serve God, and fear him, and obey me: he will forgive you part of your sins^b, and will grant you respite until a determined time: for God's determined time, when it cometh, shall not be deferred: if ye were men of understanding, ye would know this. He said, LORD, verily I have called my people night and day; but my calling only increaseth their aversion: and whensoever I call them to the true faith, that thou mayest forgive them, they put their fingers in their ears, and cover themselves with their garments, and persist in their infidelity, and proudly disdain my counsel. Moreover I invited them openly, and I spake to them again in public; and I also secretly admonished them in private: and I said, Beg pardon of your LORD; for he is inclined to forgive: and he will cause the heaven to pour down rain plentifully upon you, and will give you increase of wealth and of children^c; and he will provide you gardens, and furnish you with rivers. What aileth you, that ye hope not for benevolence in God^d: since he hath created you variously?

^b Part of your sins.] i. e. Your past sins; which are done away by the profession of the true faith.

^c And he will cause the heaven to rain plentifully upon you, and will give you increase of wealth and of children.] It is said, that after Noah

had for a long time preached to them in vain, God shut up the heaven for forty years, and rendered their women barren (1).

^d What aileth you, that ye hope not for benevolence in God?] i. e. That God will accept and amply

variously*? Do ye not see how God hath created the seven heavens, one above another; and hath placed the moon therein for a light, and hath appointed the sun for a taper? God hath also produced and caused you to spring forth from the earth: hereafter he will cause you to return into the same; and he will again take you thence, by bringing you forth from your graves. And God hath spread the earth as a carpet for you, that ye may walk therein through spacious paths. NOAH said, LORD, verily they are disobedient unto me; and they follow him whose riches and children do no other than increase his perdition. And they devised a dangerous plot against NOAH: and the chief men said to the others, Ye shall by no means leave your gods; neither shall ye forsake WADD, nor SOWA, nor YAGHUTH, and YAUKE, and NESR^f. And they seduced many; (for thou shalt only increase error in the wicked:) because of their sins they were drowned, and cast into the fire of hell; and they found none to protect them against God. And NOAH said, LORD, leave not any families of the unbelievers on the earth: for if thou leave them, they will seduce thy servants, and will beget none but a wicked and unbelieving offspring^g. LORD, forgive me and my parents^h, and every one who shall enter my houseⁱ, being a true believer, and the true be-

reward those who serve him? For some suppose Noah's people made him this answer, If what we now follow be the truth, we ought not to forsake it; but if it be false, how will God accept, or be favourable unto us, who have rebelled against him (1)?

* Hath created you variously.] That is, as the commentators expound it, by various steps or changes, from the original matter, till ye became perfect men (a).

^f These were five idols worshipped by the Antediluvians, and afterwards by the ancient Arabs. See the Prelim. Disc. Sect. I. p. 24.

* LORD, leave not any families of the unbelievers, &c.] They say, Noah preferred not this prayer for the destruction of his people till after he had tried them for nine hundred and fifty years, and found them incorrigible reprobates.

^h My parents.] His father Lamech, and his mother, whose name was Shamkha, the daughter of Enoch, being true believers.

ⁱ My house.] The commentators are uncertain whether Noah's dwelling-house be here meant, or the temple he had built for the worship of God, or the ark.

* (1) Al BEIDAWI. (2) See chap. xxii. p. 166. and chap. xxiii. p. 178, &c.

lievers of both sexes; and add unto the unjust doers nothing but destruction.

C H A P. LXXII.

Intituled, The Genii; revealed at MECCA.

In the name of the most merciful GOD.

SAY, it hath been revealed unto me, that a company of genii attentively heard me reading the KORAN^k, and said, Verily we have heard an admirable discourse; which directeth unto the right institution: wherefore we believe therein, and we will by no means associate any other with our LORD. He (may the majesty of our LORD be exalted!) hath taken no wife, nor hath he begotten any issue. Yet the foolish among us^l hath spoken that which is extremely false of GOD: but we verily thought that neither man nor genius would by any means have uttered a lie concerning GOD. And there are certain men who fly for refuge unto certain of the genii^m; but they increase their folly and transgression: and they also thought, as ye thoughtⁿ, that GOD would not raise any one to life. And we formerly attempted to pry into what was transacting in heaven; but we found the same filled with a strong guard of angels, and with flaming darts: and we sat on some of the seats thereof to hear the discourse of its inhabitants;

^k See chap. xlv. p. 374. not.^a.

^l The foolish among us.] viz. Eblis, or the rebellious genii.

^m There are certain men who fly for refuge unto certain of the genii.] For the Arabs, when they found themselves in a desert in the evening, (the genii being supposed to haunt such places about that time,) used to say, I fly for refuge unto the Lord of this valley, that he may de-

send me from the foolish among his people (1).

ⁿ They also thought, as ye thought, &c.] It is uncertain which of these pronouns is to be referred to mankind, and which to the genii: some expositors taking that of the third person to relate to the former, and that of the second person to the latter; and others being of the contrary opinion.

but whoever listeneth now, findeth a flame laid in ambush for him, to guard the celestial confines°. And we know not whether evil be hereby intended against those who are on the earth, or whether their LORD intendeth to direct them aright. There are some among us who are upright; and there are some among us who are otherwise: we are of different ways. And we verily thought that we could by no means frustrate GOD in the earth, neither could we escape him by flight: wherefore, when we had heard the direction contained in the KORAN, we believed therein. And whoever believeth in his LORD, need not fear any diminution of his reward, nor any injustice. There are some Moslems among us; and there are others of us who swerve from righteousness^p. And whoso embraceth ISLAM, they earnestly seek true direction: but those who swerve from righteousness, shall be fuel for hell. If they tread in the way of truth, we will surely water them with abundant rain^q; that we may prove them thereby: but whoso turneth aside from the admonition of his LORD, him will he send into a severe torment. Verily the places of worship are set apart unto GOD: wherefore invoke not any other therein together with GOD. When the servant of GOD^r stood up to invoke him, it wanted little but that the genii had pressed on him in crouds, to hear him rehearse the KORAN. Say, Verily I call upon my LORD only, and I associate no other god with him. Say, Verily I am not able, of myself, to procure you either hurt, or a right institution. Say, Verily none can protect me against GOD; neither shall I find any refuge besides him. I can do no more than publish what hath been revealed unto me from GOD, and his messages.

° See chap. xv. p. 70.

^p See the Prelim. Disc. Sect. IV. p. 95, &c.

^q We will water them with abundant rain.] i. e. We will grant them plenty of all good things. Some

think by these words rain is promised to the Meccans, after their seven years drought, on their embracing Islam.

^r The servant of GOD.] viz. Mohammed.

And whosoever shall be disobedient unto God and his apostle, for him is the fire of hell prepared; they shall remain therein for ever. Until they see the vengeance with which they are threatened, they will not cease their opposition: but then shall they know who were the weaker in a protector, and the fewer in number. Say, I know not whether the punishment with which ye are threatened be nigh, or whether my LORD will appoint for it a distant term. He knoweth the secrets of futurity; and he doth not communicate his secrets unto any, except an apostle in whom he is well pleased: and he causeth a guard of angels to march before him, and behind him; that he may know that they have executed the commissions of their LORD: he comprehendeth whatever is with them; and counteth all things by number.

* That he may know that they have executed the commissions of their LORD.] That is to say, Either that the prophet may know that Gabriel, and the other angels, who bring down the revelation, have

communicated it to him pure, and free from any diabolical suggestions, or that God may know that the prophet has published the same to mankind (1).

(1) Al BEIDAWI.

C H A P. LXXIII.

Intituled, The Wrapped up; revealed at
MECCA^t.

In the name of the most merciful God.

O Thou wrapped up^u, arise to prayer, and continue therein during the night, except a small part;

^t Some will have the last verse, beginning at these words, Verily thy LORD knoweth, &c. to have been revealed at Medina.

^u O thou wrapped up.] When this revelation was brought to Mohammed, he was wrapped up in his

garments, being affrighted at the appearance of Gabriel; or, as some say, he lay sleeping unconcernedly; or, according to others, praying, wrapped up in one part of a large mantle, or rug, with the other part of which Ayesha had covered herself to sleep (1).

(1) Al ZAMAKH. Al BEIDAWI.

part *; that is to say, during one half thereof: or do thou lessen the same a little, or add thereto*. And repeat the KORAN with a distinct and sonorous voice: for we will lay on thee a weighty word[†]. Verily the rising by night[‡] is more efficacious for stedfast continuance in devotion, and more conducive to decent pronunciation[§]: for in the day-time thou hast long employment. And commemorate the name of thy LORD: and separate thyself unto him, renouncing worldly vanities. He is the LORD of the east,

This epithet of *wrapped up*, and another of the same import, given to Mohammed in the next chapter, have been imagined, by several learned men (1), pretty plainly to intimate his being subject to the falling sickness; a malady generally attributed to him by the Christians (2), but mentioned by no Mohammedan writer. Though such an inference may be made, yet I think it scarce probable, much less necessary (3).

* Except a small part.] For a half is such, with respect to the whole. Or, as the sentence may be rendered, Pray half the night, within a small matter, &c. Some expound these words as an exception to nights in general; according to whom the sense will be, Spend one half of every night in prayer, except some few nights in the year, &c. (4).

* Or do thou lessen the same, or add thereto.] i. e. Set apart either less than half the night, as one third, for example, or more, as two thirds. Or the meaning may be, Either take a small matter from a lesser part of the night than one half, e. g. from one third, and so reduce it to a fourth; or add to such lesser part, and make it a full half (5).

† A weighty word.] Viz. the precepts contained in the Korân, which

are heavy and difficult to those who are obliged to observe them; and especially to the prophet, whose care it was to see that his people observed them also (6).

‡ The rising by night.] Or, The person who riseth by night; or the hours, or particularly the first hours of the night, &c.

§ The rising by night is more efficacious for stedfast continuance in devotion, and more conducive to decent pronunciation.] For the night-time is most proper for meditation and prayer, and also for reading God's word distinctly and with attention; by reason of the absence of every noise and object which may distract the mind.

Marracci having mentioned this natural explication of the Mohammedan commentators, because he finds one word in the verse which may be taken in a sense tending that way, says the whole may with greater exactness be expounded of the fitness of the night season for amorous diversions and discourse; and he paraphrases it in Latin thus: *Certe in principio noctis majus robur & vim habet homo, ad fœminas prēmendas & lubagitandas, & ad clarioribus verbis amores suos propalandos* (7). A most effectual way this, to turn a book into ridicule!

(1) HOTTING. *Hist. Orient.* l. 1. c. 2. MARRAC. in *Alc.* p. 763. V. GAGNIER not. ad ABU'LF. vit. Moh. p. 9. (2) See PRID. *Life of Mah.* p. 16. and the authors there cited. (3) See OCKLEY'S *Hist. of the Saracens*, vol. 1. p. 300, &c. (4) AL BEIDAWI. (5) Idem. (6) Idem, JALLAL.

(7) MARRAC. in *Alc.* p. 759.

and of the west; there is no God but he. Wherefore take him for thy patron: and patiently suffer the contumelies which the infidels utter against thee; and depart from them with a decent departure. And let me alone with those who charge the KORAN with falsehood, who enjoy the blessings of this life; and bear with them for a while: verily with us are heavy fetters, and a burning fire, and food ready to choak him who swalloweth it ^b, and painful torment. On a certain day the earth shall be shaken, and the mountains also, and the mountains shall become a heap of sand poured forth. Verily we have sent unto you an apostle, to bear witness against you; as we sent an apostle unto PHARAOH: but PHARAOH was disobedient unto the apostle; wherefore we chastised him with a heavy chastisement. How, therefore, will ye escape, if ye believe not, the day which shall make children become grey-headed through terror? The heaven shall be rent in sunder thereby: the promise thereof shall surely be performed. Verily this is an admonition; and whoever is willing to be admonished, will take the way unto his LORD. Thy LORD knoweth that thou continuest in prayer and meditation sometimes near two third parts of the night, and sometimes one half thereof, and at other times one third part thereof: and a part of thy companions who are with thee do the same. But God measureth the night and the day; he knoweth that ye cannot exactly compute the same: wherefore he turneth favourably unto you ^c. Read,

^b Choaking food.] As thorns and thistles, the fruit of the infernal tree al Zakkûm, and the corruption flowing from the bodies of the damned.

^c Wherefore he turneth favourably unto you.] By making the matter easy to you, and dispensing with your scrupulous counting of the hours of the night, which ye are directed to spend in reading and praying: for some of

the Moslems, not knowing how the time passed, used to watch the whole night, standing and walking about till their legs and feet swelled in a sad manner. The commentators add, that this precept of dedicating a part of the night to devotion, is abrogated by the institution of the five hours of prayer (1).

therefore, so much of the KORAN as may be easy unto you. He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain a competency of the bounty of God; and others fight in the defence of God's faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms; and lend unto God an acceptable loan; for whatever good ye send before for your souls, ye shall find the same with God. This will be better, and will merit a greater reward^d. And ask God forgiveness; for God is ready to forgive and merciful.

^d This will merit a greater reward.]
i e The good which ye shall do in
your life-time, will be much more

meritorious in the sight of God, than
what ye shall defer till death, and order
by will (1).

(1) Al BEIDAWI.

C H A P. LXXIV.

Intituled, The Covered; revealed at MECCA.

In the name of the most merciful God.

O Thou covered^e, arise and preach^f, and magnify thy LORD. And cleanse thy garments:

^e O thou covered, &c.] It is related, from Mohammed's own mouth, that being on mount Harâ, and hearing himself called, he looked on each hand, and saw nobody; but looking upwards, he saw the angel Gabriel on a throne, between heaven and earth; at which sight being much terrified, he returned to his wife Khadija, and bid her cover him up; and that then the angel descended, and addressed him in the words of the text. From hence some think this chapter to have been the first which was revealed: but the more received opinion is, that it

was the ninety-sixth. Others say, that the prophet, having been reviled by certain of the Koreish, was sitting in a melancholy and pensive posture, wrapped up in his mantle, when Gabriel accosted him; and some say, he was sleeping. See the second note to the preceding chapter.

^f Arise and preach.] It is generally supposed that Mohammed is here commanded more especially to warn his near relations, the Koreish; as he is expressly ordered to do in a subsequent revelation (1).

(1) See chap. xxvi. p. 218, 219. and the Prelim. Disc. Sect. II p. 56.

and fly every abomination²: and be not liberal, in hopes to receive more in return: and patiently wait for thy LORD. When the trumpet shall sound, verily that day shall be a day of distress and uneasiness unto the unbelievers. Let me alone with him whom I have created³, on whom I have bestowed abundant riches, and children dwelling in his presence⁴, and for whom I have disposed affairs in a smooth and easy manner⁵, and who desireth that I will yet add other blessings unto him. By no means: because he is an adversary to our signs¹. I will afflict him with grievous calamities⁶: for he hath devised and prepared contumelious expressions to ridicule the KORAN. May he be cursed: how maliciously hath he prepared the same! And again, may he be cursed: how maliciously hath he prepared the same! Then he looked, and frowned, and put on an austere countenance; then he turned back, and was elated with pride; and he said, This is no other than a piece of magic, borrowed from others: these are only the words of a man. I will cast him to be burned in hell. And what shall make thee to understand what hell is?

² Fly every abomination.] By the word abomination the commentators generally agree idolatry to be principally intended.

³ Let me alone with him whom I have created, &c.] The person here meant is generally supposed to have been al Walid Ebn al Mogheira (1), a principal man among the Koreish.

⁴ And children dwelling in his presence.] Being well provided for, and not obliged to go abroad to seek their livings, as most others of the Meccans were (2).

⁵ And for whom I have disposed things in an easy manner.] By facilitating his advancement to power and dignity; which were so considerable, that he was surnamed Rihana Koreish, or, The sweet Odour of the Koreish;

and al Wahid, i. e. The only one, or, The incomparable (3).

¹ By no means, &c.] On the revelation of this passage, it is said that Walid's prosperity began to decay, and continued daily to do so to the time of his death (4).

⁶ I will afflict him with grievous calamities.] Or, as the words may be strictly rendered, I will drive him up the crag of a mountain; which some understand of a mountain of fire, agreeably to a tradition of their prophet, importing, that al Walid will be condemned to ascend this mountain, and then to be cast down from thence alternately for ever: and that he will be seventy years in climbing up, and as many in falling down (5).

(1) Al ZAMAKH. Al BEIDAWI, JALLAL.

(3) Idem.

(4) Idem.

(2) Al BEIDAWI.

(5) Idem.

^m We have appointed none but angels to preside over hell-fire.] The reason of which is said to be, that they might be of a different nature and species from those who are to be tormented, lest they should have a fellow-feeling for, and compassionate their sufferings; or else, because of their great strength, and severity of temper (1).

^o For an occasion of discord to the unbelievers.] Or, for a trial of them: because they might say this was a particular borrowed by Mohammed of the Jews.

^p They to whom the scriptures have

been given.] And especially the Jews; this being conformable to what is contained in their books (2).

^q The armies of thy LORD.] i. e. All his creatures; or particularly the number and strength of the guards of hell.

^r This.] The antecedent seems to be hell.

^s See chap. lii. p. 399.

^t Except the companions of the right-hand.] i. e. The blessed (3); who shall redeem themselves by their good works. Some say these are the angels; and others, such as die infants (4).

(1) AL BEIDAWI. (2) JALLALO'DDIN. (3) See chap. lvi. p. 413. not ^r.
(4) AL BEIDAWI.

another questions concerning the wicked, and shall also ask the wicked themselves, saying, What hath brought you into hell? They shall answer, We were not of those who were constant at prayer, neither did we feed the poor; and we waded in vain disputes, with the fallacious reasoners; and we denied the day of judgment, until death^u overtook us: and the intercession of the interceders shall not avail them. What aileth them, therefore, that they turn aside from the admonition of the KORAN, as though they were timorous asses flying from a lion? But every man among them desireth that he may have expanded scrolls delivered to him from GOD^w. By no means. They fear not the life to come. By no means: verily this is a sufficient warning. Whoso is willing to be warned, him shall it warn: but they shall not be warned, unless God shall please. He is worthy to be feared; and he is inclined to forgiveness.

^u Death.] Literally, That which is certain.

^w That he may have expanded scrolls delivered to him from God.] For the infidels told Mohammed, that

they would never obey him as a prophet, till he brought each man a writing from heaven, to this effect, viz. From God to such a one: Follow Mohammed (1).

(1) Al BEIDAWI.

CHAP. LXXV.

Intituled, The Resurrection; revealed at MECCA.

In the name of the most merciful God.

VERILY I swear^x by the day of resurrection; and I swear by the soul which accuseth itself^y: doth man think that we will not gather his bones

^x I swear.] Or, I will not swear. See chap. lvi. p. 416. not.¹

^y The soul which accuseth itself.] Being conscious of having offended,

and of failing of perfection, notwithstanding its endeavours to do its duty: or, the pious soul which shall blame others, at the last day,

bones together? Yea: we are able to put together the smallest bones of his fingers. But man chooseth to be wicked, for the time which is before him. He asketh, When will the day of resurrection be? But when the sight shall be dazzled, and the moon shall be eclipsed, and the sun and the moon shall be in conjunction^a; on that day man shall say, Where is a place of refuge? By no means: there shall be no place to fly unto. With thy LORD shall be the sure mansion of rest on that day: on that day shall a man be told that which he hath done first and last^a. Yea; a man shall be an evidence against himself: and though he offer his excuses, they shall not be received. Move not thy tongue, O MOHAMMED, in repeating the revelations brought thee by GABRIEL, before he shall have finished the same, that thou mayest quickly commit them to memory: for the collecting the KORAN in thy mind, and the teaching thee the true reading thereof, are incumbent on us. But when we shall have read the same unto thee by the tongue of the angel, do thou follow the reading thereof: and afterwards it shall be our part to explain it unto thee. By no means shalt thou be thus hasty for the future. But ye love that which hasteneth away^b, and neglect the life to come. Some

for having been remiss in their devotions, &c.] Some understand the words of the soul of Adam, in particular; who is continually blaming himself for having lost paradise by his disobedience (1).

^a And the sun and the moon shall be in conjunction.] Rising both in the west (2): which conjunction is no contradiction to what is mentioned just before, of the moon's being eclipsed; because those words are not to be understood of a regular eclipse, but metaphorically, of the moon's losing her light, at the last day, in a preternatural manner. Some think

the meaning rather to be, that the sun and the moon shall be joined in the loss of their light (3).

^a That which he hath done first and last.] Or, the good which he hath done, and that which he hath left undone, &c.

^b Ye love that which hasteneth away.] i. e. The fleeting pleasures of this life. The words intimate the natural hastiness and impatience of man (4), who takes up with a present enjoyment, though short, and bitter in its consequences, rather than to wait for real happiness in futurity.

(1) AL BEIDAWI.

(2) See the Prelim. Disc. p. 105.
) See chap. xvii. p. 97.

(3) AL BEIDAWI.

countenances, on that day, shall be bright, looking towards their LORD; and some countenances, on that day, shall be dismal; they shall think that a crushing calamity shall be brought upon them. Affuredly. When a man's soul shall come up to his throat, in his last agony; and the standers-by shall say, Who bringeth a charm to recover him? and shall think it to be his departure out of this world; and one leg shall be joined with the other leg^c: on that day unto thy LORD shall he be driven. For he believed not^d, neither did he pray; but he accused GOD's apostle of imposture, and turned back from obeying him: then he departed unto his family, walking with a haughty mien. Wherefore, wo be unto thee; wo! And again, Wo be unto thee: wo! Doth man think that he shall be left at full liberty, without controul? Was he not a drop of seed, which was emitted? Afterwards he became a little coagulated blood; and GOD formed him, and fashioned him with just proportion: and made him of two sexes, the male and the female. Is not he who hath done this able to quicken the dead?

^c And one leg shall be joined with the other leg.] i. e. And when he shall stretch forth his legs together, as is usual with dying persons. The words may also be translated, And when one affliction shall be joined with another

^d He believed not.] Or, he did not give alms.] Or, He was not a man of veracity. Some suppose Abu Jahl, and others, one Abi Ebn Rabia, to be particularly inveighed against in this chapter.

CH A P. LXXVI.

Intitled Man; revealed at MECCA^e.

In the name of the most merciful GOD.

DID there not pass over man a long space of time; during which he was a thing not worthy

^e It is somewhat doubtful, whether this chapter was revealed at Mecca, or at Medina.

of remembrance^f? Verily we have created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see^g. We have surely directed him in the way; whether he be grateful, or ungrateful. Verily we have prepared for the unbelievers chains, and collars, and burning fire. But the just shall drink of a cup of wine, mixed with the water of CAFUR^h, a fountain whereof the servants of God shall drink; they shall convey the same by channels whithersoever they please. These fulfil their vow, and dread the day, the evil whereof will disperse itself far abroad; and give food unto the poor, and the orphan, and the bondman, for his sake, 'saying, We feed you for God's sake only: we desire no recompense from you, nor any thanks: verily we dread, from our LORD, a dismal and calamitous day'. Wherefore God shall deliver them from

^f Did there not pass over man a long space of time, &c.] Some take these words to be spoken of Adam, whose body, according to the Mohammedan tradition, was at first a figure of clay, and was left forty years to dry, before God breathed life into it (1). Others understand them of man in general, and of the time he lies in the womb.

^g We have made him to hear and to see.] That he might be capable of receiving the rules and directions given by God for his guidance (2); and of meriting reward or punishment for his observance or neglect of them.

^h Cafur.] Is the name of a fountain in paradise, so called from its resembling camphire (which the word signifies) in odour and whiteness. Some take the word for an appellative, and think the wine of paradise will be mixed with camphire, because of its agreeable coolness and smell (3).

ⁱ These fulfil their vow, &c.] It is related that Hasan and Hosein,

Mohammed's grand-children, on a certain time being both sick, the prophet, among others, visited them; and they wished Ali to make some vow to God for the recovery of his sons: whereupon Ali, and Fâtema, and Fidda, their maid-servant, vowed a fast of three days, in case they did well; as it happened they did. This vow was performed with so great strictness, that the first day, having no provisions in the house, Ali was obliged to borrow three measures of barley of one Simeon, a Jew of Khairbar; one measure of which Fâtema ground the same day, and baked five cakes of the meal; and they were set before them, to break their fast with, after sun-set: but a poor man coming to them, they gave all their bread to him, and passed the night without tasting any thing, except water. The next day, Fâtema made another measure into bread, for the same purpose; but an orphan begging some food, they chose to let him have it, and passed that night as the first: and the

(1) See the notes to chap. ii. p. 6.

(2) AL BEIDAWI.

(3) Idem.

from the evil of that day, and shall cast on them brightness of countenance, and joy; and shall reward them, for their patient persevering, with a garden, and silk garments: therein shall they repose themselves on couches; they shall see therein neither sun nor moon^k; and the shades thereof shall be near spreading above them, and the fruits thereof shall hang low, so as to be easily gathered. And their attendants shall go round about unto them, with vessels of silver, and goblets: the bottles shall be bottles of silver shining like glass; they shall determine the measure thereof by their wish. And therein shall they be given to drink of a cup of wine, mixed with the water of ZENJEBIL^l, a fountain in paradise named SALSABIL^m: and youths, which shall continue for ever in their bloom, shall go round to attend them: when thou seest them, thou shalt think them to be scattered pearls: and when thou lookest, there shalt thou behold delights, and a great kingdom. Upon them shall be garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver: and their LORD shall give them to drink of a most pure liquor; and shall say unto them, Verily this is your reward: and your endeavour is gratefully accepted. Verily we have sent down unto thee the KORAN, by a gradual revelation. Wherefore patiently wait the judgment of thy LORD; and obey not any wicked person or

third day they likewise gave their whole provision to a famished captive. Upon this occasion Gabriel descended with the chapter before us, and told Mohammed that God congratulated him on the virtues of his family (1).

^k They shall see therein neither sun nor moon.] Because they shall not need the light of either (2). The word Zamharir, here translated moon, properly signifies extreme cold: for which reason some understand the meaning

of the passage to be, that in paradise there shall be felt no excels either of heat or of cold.

^l Zenjebil.] The word signifies ginger, which the Arabs delight to mix with the water they drink; and therefore the water of this fountain is supposed to have the taste of that spice (3).

^m Salsabil.] Signifies water which flows gently and pleasantly down the throat.

(1) AL BE IDAWI. (2) See Revel. xxi. 23. (3) AL BEIDAWI, JALLAL.

unbeliever among them. And commemorate the the name of thy LORD, in the morning, and in the evening: and during some part of the night worship him, and praise him a long part of the night. Verily these men love the transitory life, and leave behind them the heavy day of judgment. We have created them, and have strengthened their joints; and when we please, we will substitute others like unto them in their stead. Verily this is an admonition: and whoso willeth, taketh the way unto his LORD: but ye shall not will, unless GOD willeth; for GOD is knowing and wise. He leadeth whom he pleaseth into his mercy: but for the unjust hath he prepared a grievous punishment.

C H A P. LXXVII.

Intitled, Those which are sent; revealed at
MECCA.

In the name of the most merciful GOD.

BY the angels which are sent by GOD, following one another in a continual series; and those which move swiftly, with a rapid motion; and by those which disperse his commands, by divulging them through the earth; and by those which separate truth from falsehood, by distinguishing the same; and by those which communicate the divine admonitions, to excuse, or to threaten *: verily that which ye are promised ° is inevitable. When the stars, therefore, shall be put out, and when the heaven shall be cloven in sunder, and when the mountains shall be winnowed,

* By the angels which are sent, &c.] Some understand the whole passage of the verses of the Korân; which continued to be sent down, parcel after parcel, during the space of several years, and which rescind (for so the verb *asafa* may also be translated) and abolish all former dispensations, divulging and making known the ways of salvation, distinguishing truth from

falsehood, and communicating admonition, &c. Some interpret the first three verses of the winds, sent in a continual succession, blowing with a violent gust, and dispersing rain over the earth: and others give different explanations.

° That which ye are promised.] Viz. The day of judgment.

and

and when the apostles shall have a time assigned them to appear and bear testimony against their respective people; to what a day shall that appointment be deferred! to the day of separation: and what shall cause thee to understand what the day of separation is? On that day, wo be unto them who accused the prophets of imposture! Have we not destroyed the obstinate unbelievers of old? We will also cause those of the latter times to follow them. Thus do we deal with the wicked. Wo be, on that day, unto them who accused the prophets of imposture! Have we not created you of a contemptible drop of seed, which we placed in a sure repository, until the fixed term of delivery? And we were able to do this: for we are most powerful. On that day, wo be unto those who accused the prophets of imposture! Have we not made the earth to contain the living and the dead, and placed therein stable and lofty mountains, and given you fresh water to drink? Wo be, on that day, unto those who accused the prophets of imposture! It shall be said unto them, Go ye to the punishment which ye denied as a falsehood: go ye into the shadow of the smoke of hell, which shall ascend in three columns, and shall not shade you from the heat, neither shall it be of service against the flame; but it shall cast forth sparks as big as towers, resembling yellow camels in colour^p. Wo be, on that day, unto those who accused the prophets of imposture! This shall be a day whereon they shall not speak to any purpose; neither shall they be permitted to excuse themselves. Wo be, on that day, unto those who accused the prophets of imposture! This shall be the day of separation: we will assemble both you and your predecessors. Wherefore, if ye have any cunning stratagem, employ stratagems against me. Wo be, on that day,

^p Resembling yellow camels.] Being of a fiery colour. Others, however, suppose these sparks will be of a dusky hue, like that of black camels, which always inclines a little to the

yellow; the word translated yellow, signifying sometimes black. Some copies, by the variation of a vowel, have cables, instead of camels.

CHAP. LXXVIII.

Intituled, The News; revealed at MECCA.

In the name of the most merciful GOD.

XXX. * **C**ONCERNING what do the unbelievers ask questions of one another? Concerning the great news of the resurrection, about which they disagree. Assuredly they shall hereafter know the truth thereof. Again, Assuredly they shall hereafter know the truth thereof. Have we not made the earth for a bed, and the mountains for stakes to fix the same^a? And have we not created you of two sexes; and appointed your sleep for rest; and made the night a garment to cover you; and destined the day to the gaining your livelihood; and built over you seven solid heavens; and placed therein a burning lamp? And do we not send down from the clouds pressing forth rain, water pouring down in abundance, that we may thereby produce corn, and herbs, and gardens planted thick with trees?

^a See chap. xvi. p. 77. and chap. xxxi. p. 262.

Verily

Verily the day of separation is a fixed period: the day whereon the trumpet shall sound, and ye shall come in troops to judgment; and the heaven shall be opened, and shall be full of gates for the angels to pass through; and the mountains shall pass away, and become as a vapour: verily hell shall be a place of ambush, a receptacle for the transgressors, who shall remain therein for ages: they shall not taste any refreshment therein, or any drink, except boiling water, and filthy corruption: a fit recompence for their deeds! For they hoped that they should not be brought to an account, and they disbelieved our signs, accusing them of falsehood. But every thing have we computed, and written down. Taste, therefore: we will not add unto you any other than torment*. But for the pious is prepared a place of bliss: gardens planted with trees, and vineyards, and damsels with swelling breasts, of equal age with themselves, and a full cup. They shall hear no vain discourse there, nor any falsehood. This shall be their recompence from thy LORD; a gift fully sufficient; from the LORD of heaven and earth, and of whatever is between them; the Merciful. The inhabitants of heaven or of earth shall not dare to demand audience of him: the day whereon the spirit GABRIEL, and the other angels shall stand in order, they shall not speak in behalf of themselves or others, except he only to whom the Merciful shall grant permission, and who shall say that which is right. This is the infallible day. Whoso, therefore, willeth, let him return unto his LORD. Verily we threaten you with a punishment nigh at hand: the day whereon a man shall behold the good or evil deeds which his hands have sent before him; and the unbeliever shall say, Would to God I were dust!

* We will not add unto you any other than torment.] This says the commentators, is the most severe and terrible sentence in the whole Korân,

pronounced against the inhabitants of hell; they being hereby assured, that every change in their torments will be for the worse.

C H A P. LXXIX.

Intituled, Those who tear forth; revealed at
MECCA.

In the name of the most merciful GOD.

BY the angels who tear forth the souls of some with violence; and by those who draw forth the souls of others with gentleness; by those who glide swimmingly through the air with the commands of GOD; and those who precede and usher the righteous to paradise; and those who subordinately govern the affairs of this world: on a certain day, the disturbing blast of the trumpet shall disturb the universe; and the subsequent blast shall follow it. On that day mens' hearts shall tremble: their looks shall be cast down. The infidels say, Shall we surely be made to return whence we came? After we shall have become rotten bones, shall we be again raised to life? They say, This then will be a return to loss. Verily it will be but one sounding of the trumpet, and behold, they shall appear alive on the face of the earth. Hath not the story of MOSES reached thee? When his LORD called unto him in the holy valley TOWA,

* By the angels who tear forth the souls of some with violence, &c.] These are the angel of death, and his assistants; who will take the souls of the wicked in a rough and cruel manner, from the inmost part of their bodies, as a man drags up a thing from the bottom of the sea; but will take the souls of the good in a gentle and easy manner, from their lips, as when a man draws a bucket of water at one pull (1).

There are several other interpretations of this whole passage: some expounding all the five parts of the oath of the stars; others of the souls of

men; others of the souls of warriors in particular; and others of war horses: a detail of which, I apprehend, would rather tire than please.

* Shall we surely be made to return whence we came? i. e. Shall we be restored to our former condition?

* One sounding of the trumpet.] viz. The second or third blast, according to different opinions.

* They shall appear alive on the face of the earth.] Or, They shall appear at the place of judgment. The original word al Sâhira, is also one of the names of hell.

* See chap. xx. p. 139.

saying, Go unto PHARAOH; for he is insolently wicked: and say, Hast thou a desire to become just and holy? and I will direct thee unto thy LORD, that thou mayest fear to transgress. And he shewed him the very great sign of the rod turned into a serpent: but he charged MOSES with imposture, and rebelléd against GOD. Then he turned back hastily; and he assembled the magicians, and cried aloud, saying, I am your supreme LORD. Wherefore GOD chastised him with the punishment of the life to come, and also of this present life. Verily herein is an example unto him who feareth to rebel. Are ye more difficult to create, or the heaven which GOD hath built? He hath raised the height thereof, and hath perfectly formed the same: and he hath made the night thereof dark, and hath produced the light thereof. After this he stretched out the earth^y, whence he caused to spring forth the water thereof, and the pasture thereof; and he established the mountains, for the use of yourselves, and of your cattle. When the prevailing, the great day shall come, on that day shall a man call to remembrance what he hath purposely done: and hell shall be exposed to the view of the spectator. And whoso shall have transgressed, and shall have chosen this present life; verily hell shall be his abode: but whoso shall have dreaded the appearing before his LORD, and shall have refrained his soul from lust; verily paradise shall be his abode. They will ask thee concerning the last hour, when will be the fixed time thereof. By what means canst thou give any information of the same? Unto thy LORD belongeth the knowledge of the period thereof: and thou art only a warner, who fearest the same. The day whereon they shall see the same, it shall seem to them as though they had not tarried in the world longer than an evening, or a morning thereof.

^y After this he stretched out the earth.] Which had been created before the heavens, but without expansion (1).

C H A P. LXXX.

Intituled, He frowned; revealed at MECCA.

In the name of the most merciful GOD.

THE prophet frowned, and turned aside, because the blind man came unto him²: and how dost thou know whether he shall peradventure be cleansed from his sins; or whether he shall be admonished, and the admonition shall profit him? The man who is wealthy, thou receivest respectfully; whereas it is not to be charged on thee, that he is not cleansed: but him who cometh unto thee earnestly seeking his salvation, and who feareth GOD, dost thou neglect. By no means shouldest thou act thus. Verily the KORAN is an admonition, (and he who is willing retaineth the same;) written in volumes honourable, exalted, and pure; by the hands of scribes honoured, and just^a. May man be cursed! What hath seduced him to infidelity? Of what thing doth GOD create him? Of a drop of seed doth he create him; and he formeth him with proportion; and then facilitateth

^a The prophet frowned, and turned aside, because the blind man came unto him, &c.] This passage was revealed on the following occasion. A certain blind man, named Abdallah Ebn Omm Maftûm, came and interrupted Mohammed while he was engaged in earnest discourse with some of the principal Koreish, whose conversion he had hopes of; but the prophet taking no notice of him, the blind man, not knowing he was otherwise busied, raised his voice, and said, O apostle of GOD, teach me some part of what GOD hath taught thee: but Mohammed, vexed at this interruption, frowned, and turned away from him; for which he is here re-

prehended. After this, whenever the prophet saw Ebn Omm Maftûm, he shewed him great respect, saying, The man is welcome on whose account my LORD hath reprimanded me; and he made him twice governor of Medina (1).

^a Written in volumes honourable, exalted, and pure, &c.] Being transcribed from the preserved table, highly honoured in the sight of GOD, kept pure and uncorrupted from the hands of evil spirits, and touched only by the angels. Some understand hereby the books of the prophets, with which the Koran agrees in substance (2).

(1) JALLALO'DDIN, AL BEIDAWI.

(2) AL ZAMAKHI.

his passage out of the womb: afterwards he causeth him to die, and layeth him in the grave; hereafter, when it shall please him, he shall raise him to life. Affuredly. He hath not hitherto fully performed what GOD hath commanded him. Let man consider his food; in what manner it is provided. We pour down water by showers; afterwards we cleave the earth in clefts, and we cause corn to spring forth therein, and grapes, and clover, and the olive, and the palm, and gardens planted thick with trees, and fruits, and grafs, for the use of yourselves and of your cattle. When the stunning found of the trumpet shall be heard; on that day shall a man fly from his brother, and his mother, and his father, and his wife, and his children. Every man of them, on that day, shall have business of his own sufficient to employ his thoughts. On that day the faces of some shall be bright, laughing, and joyful: and upon the faces of others, on that day, shall there be dust; darkness shall cover them. These are the unbelievers, the wicked.

C H A P. LXXXI.

Intituled, The Folding up; revealed at MECCA.

In the name of the most merciful GOD.

WHEN the sun shall be folded up^b; and when the stars shall fall; and when the mountains shall be made to pass away; and when the camels ten months gone with young shall be neglected^c; and when the wild beasts shall be gathered together^d; and when the seas shall boil^e; and when the souls shall be joined again to their bodies; and when the girl who hath been buried alive shall be

^b When the sun shall be folded up.] p. 109.

As a garment that is to be laid by.

^c See the Prelim. Disc. Sect. IV.

^d See *ibid.* p. 109, and 114.

^e See *ibid.* p. 109.

asked for what crime she was put to death^f; and when the books shall be laid open; and when the heaven shall be removed^g; and when hell shall burn fiercely; and when paradise shall be brought near: every soul shall know what it hath wrought. Verily I swear^h by the stars which are retrograde, which move swiftly, and which hide themselvesⁱ; and by the night, when it cometh on; and by the morning, when it appeareth; that these are the words of an honourable messenger^k, endued with strength, of established dignity in the sight of the possessor of the throne, obeyed by the angels under his authority, and faithful: and your companion MOHAMMED is not distracted. He had already seen him in the clear horizon^l: and he suspected not^m the secrets revealed unto him. Neither are these the words of an accursed devilⁿ. Whither, therefore, are ye going? This is no other than an admonition unto all creatures; unto him among you who shall be willing to walk up-

^f The damsel who hath been buried alive.] For it was customary among the ancient Arabs to bury their daughters alive, as soon as they were born, for fear they should be impoverished by providing for them, or should suffer disgrace on their account. See chap. xvi. p. 82.

^g When the heaven shall be removed.] Or plucked away from its place, as the skin is plucked off from a camel which is flaying; for that is the proper signification of the verb here used. Marracci fancies the passage alludes to that in the Psalms (1), where, according to the versions of the Septuagint and the Vulgate, God is said to have stretched out the heaven like a skin.

I swear.] Or, I will not swear,

See chap. lvi. p. 416. not^l.

By the stars which are retrograde, &c.] Some understand hereby the stars in general; but the more exact commentators, five of the planets, viz. the two which accompany the sun,

and the three superior planets; which have both a retrograde and a direct motion, and hide themselves in the rays of the sun, or when they set.

^k An honourable messenger.] i. e. Gabriel.

^l See chap. liii. p. 401.

^m He suspected not.] Some copies, by a change of one letter only, instead of *Dhaninim*, read *Daninin*; and then the words should be rendered, He is not tenacious of, or grudges not to communicate to you, the secret revelations which he has received.

ⁿ Neither are these the words of an accursed devil.] Who has overheard, by stealth, the discourse of the angels. The verse is an answer to a calumny of the infidels, who said the Korân was only a piece of divination, or magic: for the Arabs suppose the soothsayer, or magician, receives his intelligence from those evil spirits, who are continually listening, to learn what they can from the inhabitants of heaven.

rightly: but ye shall not will, unless God willeth, the LORD of all creatures.

C H A P. LXXXII.

Intituled, The Cleaving in sunder; revealed at
MECCA.

In the name of the most merciful God.

WHEN the heaven shall be cloven in sunder; and when the stars shall be scattered; and when the seas shall be suffered to join their waters; and when the graves shall be turned upside down: every soul shall know what it hath committed, and what it hath omitted. O man, what hath seduced thee against thy gracious LORD, who hath created thee, and put thee together, and rightly disposed thee? In what form he pleased hath he fashioned thee. Assuredly. But ye deny the last judgment as a falsehood. Verily there are appointed over you guardian angels°, honourable in the sight of GOD, writing down your actions; who know that which ye do. The just shall surely be in a place of delight: but the wicked shall surely be in hell; they shall be cast therein to be burned, on the day of judgment, and they shall not be absent therefrom for ever. What shall cause thee to understand what the day of judgment is? Again, What shall cause thee to understand what the day of judgment is? It is a day whereon one soul shall not be able to obtain any thing in behalf of another soul: and the command, on that day, shall be God's.

° See chap. 1. p. 392, and the Prelim. Disc. Sect. IV. p. 94.

C H A P. LXXXIII.

Intituled, Those who give short measure or weight; revealed at MECCA.

In the name of the most merciful God.

WO be unto those who give short measure or weight; who, when they receive by measure from other men, take the full; but when they measure unto them, or weigh unto them, defraud! Do not these think they shall be raised again, at the great day; the day whereon mankind shall stand before the LORD of all creatures? By no means. Verily the register of the actions of the wicked is surely in SEJJIN^P. And what shall make thee to understand what SEJJIN is? It is a book distinctly written. Wo be, on that day, unto those who accused the prophets of imposture; who denied the day of judgment as a falsehood! And none denieth the same as a falsehood, except every unjust and flagitious person: who, when our signs are rehearsed unto him, saith, They are fables of the ancients. By no means: but rather their lusts have cast a veil over their hearts. By no means. Verily they shall be shut out from their LORD on that day; and they shall be sent into hell to be burned: then shall it be said unto them, by the infernal guards, This is what ye denied as a falsehood. Assuredly. But the register

^P Sejjin.] Is the name of the general register, wherein the actions of all the wicked, both men and genii, are distinctly entered. Sejn signifies a prison; and this book, as some think, derives its name from thence, because it will occasion those whose deeds are there recorded, to be imprisoned in hell. Sejjin, or Sajin, is also the name of the dungeon beneath the seventh

earth, the residence of Eblis and his host; where it is supposed, by some, that that this book is kept, and where the souls of the wicked will be detained till the resurrection (1). If the latter explication be admitted, the words, And what shall make thee to understand what Sejjin is? should be enclosed within a parenthesis.

of the actions of the righteous is in ILLIYYUN¹: and what shall cause thee to understand what ILLIYYUN is? It is a book distinctly written: those who approach near unto GOD, are witnesses thereto². Verily the righteous shall dwell among delights: seated on couches, they shall behold objects of pleasure; thou shalt see in their faces the brightness of joy. They shall be given to drink of pure wine, sealed; the seal whereof shall be musk³: and to this let those aspire, who aspire to happiness: and the water mixed therewith shall be of TASNIM⁴, a fountain whereof those shall drink who approach near unto the Divine Presence⁵. They who act wickedly laugh the true believers to scorn; and when they pass by them, they wink at one another: and when they turn aside to their people, they turn aside making scurrilous jests: and when they see them, they say, Verily these are mistaken men. But they are not sent to be keepers over them⁶. Wherefore one day the true believers, in their turn, shall laugh the infidels to scorn⁷: lying on couches, they shall look down upon

¹ Illiyyūn.] The word is a plural, and signifies high places. Some say it is the general register wherein the actions of the righteous, whether angels, men, or genii, are distinctly recorded. Others will have it to be a place in the seventh heaven, under the throne of GOD, where this book is kept, and where the souls of the just, as many think, will remain till the last day (1). If we prefer the latter opinion, the words, And what shall make thee to understand what Illiyyūn is? should likewise be enclosed within a parenthesis.

² Are witnesses thereto.] Or, are present with, and keep the same.

³ The seal whereof shall be musk.] i. e. The vessels containing the same shall be sealed with musk, instead of clay. Some understand by the seal of this wine, its farewell, or the

flavour it will leave in the mouth after it is drank.

⁴ Tānīm.] Is the name of a fountain in paradise, so called from its being conveyed to the highest apartments.

⁵ Whereof those shall drink who approach near unto the Divine Presence.] For they shall drink the water of Tānīm pure and unmixed, being continually and wholly employed in the contemplation of GOD; but the other inhabitants of paradise shall drink it mixed with their wine (2).

⁶ They are not sent to be keepers over them.] i. e. The infidels are not commissioned by GOD to call the believers to account, or to judge of their actions.

⁷ The believers shall laugh the infidels to scorn.] When they shall see them ignominiously driven into hell.

upon them in hell. Shall not the infidels be rewarded for that which they have done?

It is also said, that a door shall be shewn the damned, opening into paradise, and they shall be bidden to go in; but when they come near

the door, it shall be suddenly shut; and the believers within shall laugh at them (1).

(1) Al BEIDAWI.

CHAP. LXXXIV.

Intituled, The Rending in sunder; revealed at MECCA^y.

In the name of the most merciful God.

WHEN the heaven shall be rent in sunder, and shall obey its LORD, and shall be capable thereof; and when the earth shall be stretched out^z, and shall cast forth that which is therein^a, and shall remain empty, and shall obey its LORD, and shall be capable thereof: O man, verily labouring thou labourest to meet thy LORD, and thou shalt meet him^b. And he who shall have his book given into his right-hand, shall be called to an easy account, and shall turn unto his family^c with joy: but he who shall have his book given him behind his back^d, shall invoke destruction to fall upon him, and he shall be sent into hell to be burned; because he rejoiced

^y There are some who take this chapter to have been revealed at Medina.

^z When the earth shall be stretched out.] Like a skin; every mountain and hill being levelled.

^a And shall cast forth that which is therein.] As the treasures hidden in its bowels, and the dead bodies which lie in their graves.

^b And thou shalt meet him.] Or, And thou shalt meet thy labour; whe-

ther thy works be good, or whether they be evil.

^c His family.] i. e. His relations or friends who are true believers; or rather, to his wives and servants, of the damsels and youths of paradise, who wait to receive him (1).

^d Behind his back.] That is, into his left-hand; for the wicked will have that hand bound behind their back, and their right-hand to their neck.

(1) Al BEIDAWI.

insolently

insolently amidst his family on earth. Verily he thought that he should never return unto GOD: yea verily; but his LORD beheld him. Wherefore I swear^e by the redness of the sky after sun-set, and by the night, and the animals which it driveth together, and by the moon when she is at the full; ye shall surely be transferred successively from state to state^f. What aileth them, therefore, that they believe not the resurrection; and that, when the KORAN is read unto them, they worship not^g? Yea: the unbelievers accuse the same of imposture: but GOD well knoweth the malice which they keep hidden in their breasts. Wherefore denounce unto them a grievous punishment, except those who believe and do good works: for them is prepared a never-failing reward.

^e I swear.] Or, I will not swear, &c. See chap. lvi. p. 416. not. ¹.

^f Ye shall surely be transferred from one state to another.] i. e. From the state of the living, to that of the

dead; and from the state of the dead, to a new state of life in another world.

^g They worship not.] Or, humble not themselves.

C H A P. LXXXV.

Intituled, The Celestial Signs; revealed at MECCA.

In the name of the most merciful GOD.

BY the heaven adorned with signs^h; by the promised day of judgment; by the witness, and the witnessedⁱ; cursed were the contrivers of the pit,

^h Signs.] The original word properly signifies towers; which some interpret of real towers (1), wherein it is supposed the angels keep guard (2); and others, of the stars of the first magnitude: but the generality of expositors understand thereby the twelve signs of the zodiac, wherein

the planets make their several stations (3).

ⁱ By the witness, and the witnessed.] The meaning of these words is very uncertain, and the explications of the commentators consequently vary. One thinks the witness to be Mohammed; and that which

is

(1) YAHYA.

(2) See chap. xv. p. 70.
YAHYA.

(3) JALL'ALO'DDIN,

pit^k, of fire supplied with fewel; when they sat round the same, and were witnessess of what they did against the true believers^l: and they afflicted them for no other reason, but because they believed in the mighty, the glorious God, unto whom belongeth the kingdom of heaven and earth: and God is witness of all things. Verily for those who persecute the true believers of either sex, and afterwards repent not, is prepared the torment of hell; and they shall suffer the pain of burning^m. But for those who believe, and do that which is right, are destined gardens beneath which rivers flow: this shall be great felicity. Verily the vengeance of thy LORD is severe. He createth, and he restoreth to life: he is inclined to forgive, and gracious: the possessor of the glorious throne; who effecteth that which he pleaseth. Hath not the story of the hosts, of PHARAOHⁿ, and of THAMUD^o, reached thee? Yet the unbelievers cease

is borne witness of, to be the resurrection, or the professors of the Mohammedan faith; or else that these latter are the witness, and the professors of every other religion, those who will be witnessed against by them. Another supposes the witness to be the guardian angel, and his charge the person witnessed against. Another expounds the words of the day of Arafat, the 9th of Dhu'l-hajja, and of the day of slaying the victims, which is the day following; or else of Friday, the day of the weekly assembling of the Mohammedans at their mosques, and of the people who are assembled on those days, &c. (1).

^k The contrivers of the pit.] Literally, the lords of the pit. These were the ministers of the persecution raised by Dhu Nowas, king of Yaman, who was of the Jewish religion, against the inhabitants of Najran: for they having embraced Chris-

tianity (at that time the true religion, by the confession of Mohammed himself) the bigotted tyrant commanded all those, who would not renounce their faith, to be cast into a pit or trench, filled with fire, and there burnt to ashes (2). Others, however, tell the story with different circumstances (3).

^l And were witnessess of what they did against the true believers.] Or, as some choose to understand the words, And shall be witnessess against themselves, at the day of judgment, of their unjust treatment of the true believers.

^m They shall suffer the pain of burning.] Which pain, it is said, the persecutors of the Christian martyrs above-mentioned felt in this life; the fire bursting forth upon them from the pit, and consuming them (4).

ⁿ See chap. vii. p. 204, &c.

^o See *ibid.* p. 198, &c.

(1) JALLALO'DDIN, AL BEIDAWI, YAHYA. (2) *Idem.* V., *Poc. Spec.* p. 62. ECHELLENS. *Hist. Arab.* Part 1. c. 10. and PRID. *Lif. of Mah.* p. 61.
(3) V. D'HERB. *Bibl. Orient. Art.* Abou Navas. (4) AL BEIDAWI, YAHYA.

not to accuse the divine revelations of falsehood: but GOD encompaffeth them behind, that they cannot escape. Verily that which they reject is a glorious KORAN; the original whereof is written in a table kept in heaven^p.

^p Kept in heaven.] And preserved from the least change or corruption.

See the Prelim. Disc. Sect. III. p. 85, and Sect. IV. p. 99.

C H A P. LXXXVI.

Intituled, The Star; which appeared by Night; revealed at MECCA.

In the name of the most merciful God.

BY the heaven, and that which appeareth by night; but what shall cause thee to understand what that which appeareth by night is? It is the star of piercing brightness^q: every soul hath a guardian set over it. Let a man consider, therefore, of what he is created. He is created of seed poured forth, issuing from the loins, and the breast-bones^r. Verily GOD is able to restore him to life, the day whereon all secret thoughts and actions shall be examined into; and he shall have no power to defend himself, nor any protector. By the heaven, which returneth the rain^s; and by the earth, which openeth to let forth vegetables and springs: verily this is a discourse

^q The star of piercing brightness.] Some take the words to signify any bright star, without restriction: but others think some particular star or star to be thereby intended; which one supposes to be the morning star, (peculiarly called al Târek, or The appearing by night;) another Saturn, (that planet being by the Arabs surnamed al Thakeb, or the Piercing, as it was by the Greeks, Phænon, or the Shining;) and a third, the Pleiades.

^r From the loins, and the breast-bones.] i. e. From the loins of the man, and the breast bones of the woman (1).

^s Which returneth the rain.] Or, as some expound it, Which performeth its periodic motion, returning to the point from whence it began the same. The words seem designed to express the alternate returns of the different seasons of the year.

distinguishing good from evil; and it is not composed with lightness. Verily the infidels are laying a plot to frustrate my designs: but I will lay a plot for their ruin. Wherefore, O prophet, bear with the unbelievers: let them alone awhile.

C H A P. LXXXVII.

Intituled, The most High[†]; revealed at MECCA.

In the name of the most merciful GOD.

PRAISE the name of thy LORD, the most High; who hath created and completely formed his creatures; and who determineth them to various ends^u, and directeth them to attain the same^w; and who produceth the pasture for cattle, and afterwards rendereth the same dry stubble of a dusky hue. We will enable thee to rehearse our revelations^x; and thou shalt not forget any part thereof, except what GOD shall please^y; for he knoweth that which is manifest, and that which is hidden. And we will facilitate unto thee the most easy way^z. Wherefore admonish thy people, if thy admonition shall be profitable unto them. Whoso feareth GOD, he will be admonished: but the most wretched unbeliever will turn away therefrom; who shall be cast to be broiled in the greater fire of hell, wherein he shall not die, neither shall he

[†] Some take the first word of this chapter, viz. Praise, for its title.

^u Who determineth them to various ends.] Determining their various species, properties, ways of life, &c. (1).

^w And directeth them. &c.] Guiding the rational by their reason, and also by revelation, and the irrational by instinct (2), &c.

^x See chap. lxxv. p. 472.

^y Except what GOD shall please.]

i. e. Except such revelations as GOD shall think fit to abrogate, and blot out of thy memory. See chap. ii. p. 21. and chap. lxxv. p. 472.

^z We will facilitate unto thee the most easy way.] To retain the relations communicated to thee by Gabriel: or, as some understand the words, We will dispose thee to the profession and strict observance of the most easy religion, that is, of Islām.

live. Now hath he attained felicity who is purified by faith, and who remembereth the name of his LORD, and prayeth. But ye prefer this present life: yet the life to come is better, and more durable. Verily this is written in the ancient books, the books of ABRAHAM and MOSES.

CHAP. LXXXVIII.

Intitled, The Overwhelming^a; revealed at
MECCA.

In the name of the most merciful GOD.

HATH the news of the overwhelming day of judgment reached thee? The countenances of some, on that day, shall be cast down; labouring and toiling^b: they shall be cast into scorching fire to be broiled: they shall be given to drink of a boiling fountain: they shall have no food, but of dry thorns and thistles^c; which shall not fatten, neither shall they satisfy hunger. But the countenances of others, on that day, shall be joyful; well pleased with their past endeavour: they shall be placed in a lofty garden, wherein thou shalt hear no vain discourse: therein shall be a running fountain: therein shall be raised beds, and goblets placed before them, and cushions laid in order, and carpets ready spread. Do they not consider the camels^d, how they are

^a The overwhelming.] This is a name, or epithet, of the last day; because it will suddenly overwhelm all creatures with fear and astonishment. It is also a name, or epithet, of hell-fire.

^b Labouring and toiling.] i. e. Dragging their chains, and labouring through hell-fire, as camels labour through mud, &c. Or, Employing and fatiguing themselves in what shall not avail them (1).

^c Dry thorns and thistles.] Such as the camels eat when green and tender. Some take the original word.

al Dari, for the name of a thorny tree.

^d Do they not consider the camels, &c.] These animals are of such use, or rather necessity, in the east, that the creation of a species so wonderfully adapted to those countries, is a very proper instance, to an Arabian, of the power and wisdom of GOD.

Some, however, think the clouds (which the original word Ibl also signifies) are here intended; the heaven being mentioned immediately after.

(1) Al BIDAWI.

created; and the heaven, how it is raised; and the mountains, how they are fixed; and the earth, how it is extended? Wherefore warn thy people; for thou art a warner only: thou art not empowered to act with authority over them. But whoever shall turn back^c, and disbelieve, God shall punish him with the greater punishment of the life to come. Verily unto us shall they return: then shall it be our part to bring them to account.

^c But whoever shall turn back, &c.] Or, Except him who shall turn back, and be an infidel: and God shall also punish him, &c. By which ex-

ception some suppose that power is here given to Mohammed to chastise obstinate infidels and apostates.

CHAP. LXXXIX.

Intituled, The Day-break; revealed at MECCA^f.

. In the name of the most merciful God.

BY the day-break, and ten nights^g; by that which is double, and that which is single^h; and by the night when it cometh on: is there not in this an oath formed with understanding? Hast thou not considered how thy LORD dealt with AD, the

^f Some are of opinion this chapter was revealed at Medina.

^g The ten nights.] That is, The ten nights of Dhu'l'hajja, or the tenth of that month, (whence some understand the day-break mentioned just before, of the morning of that day, or of the preceding;) or the nights of the 10th of Moharram; or, as others rather think, the 10th, 11th, and 12th of Dhu'l'hajja. All which are days peculiarly sacred among the Mohammedans.

^h By that which is double, and that which is single.] These words

are variously interpreted. Some understand thereby all things in general; some, all created beings, (which are said to have been created by pairs, or of two kinds (1), and the Creator, who is single; some, of the primum mobile, and the other orbs; some, of the constellations, and the planets; some, of the nights before-mentioned, taken either together or singly: and some, of the day of slaying the victims, (the 10th of Dhu'l'hajja), and of the day of Arafat, which is the day before, &c. (2).

(1) See chap. li. p. 397.

(2) Al ZAMAKH.

people of IREMⁱ, adorned with lofty buildings^k, the like whereof hath not been erected in the land^l? and with THAMUD, who hewed the rocks in the valley^m into houses; and with PHARAOH, the contriver of the stakesⁿ, who had behaved insolently in the earth, and multiplied corruption therein? Where-

ⁱ Irem.] Was the name of the territory or city of the Adites, and of the garden mentioned in the next note, which were so called from Irem, or Aram, the grandfather of Ad, their progenitor. Some think Aram himself to be here meant, and his name to be added to signify the ancient Adites, his immediate descendants, and to distinguish them from the latter tribe of that name (1): but the adjective and relative joined to the word are, in the original, of the feminine gender, which seems to contradict this opinion.

^k Adorned with lofty buildings.] Or, pillars. Some imagine these words are used to express the great size and strength of the old Adites (2); and then they should be translated, Who were of enormous stature. But the more exact commentators take the passage to relate to the sumptuous palace and delightful gardens built and made by Sheddád, the son of Ad. For they say Ad left two sons, Sheddád and Sheddíd, who reigned jointly after his decease, and extended their power over the greater part of the world: but Sheddíd dying, his brother became sole monarch; who, having heard of the celestial paradise, made a garden, in imitation thereof, in the deserts of Aden, and called it Irem, after the name of his great grandfather. When it was finished, he set out, with a great attendance, to take a view of

it; but when they were come within a day's journey of the place, they were all destroyed by a terrible noise from heaven. Al Beidâwi adds, that one Abda'llah Ebn Kelâbah (whom, after D'Herbelot, I have elsewhere named Colabah (3), accidentally hit on this wonderful place as he was seeking a camel.

^l The like whereof hath not been erected in the land.] If we suppose the preceding words to relate to the vast stature of the Adites, these must be translated, The like of whom have not been created, &c.

^m Who hewed the rocks in the valley.] The learned Greaves, in his translation of Abu'lfeđa's description of Arabia (4), has falsely rendered these words, which are there quoted, Quibus petræ vallis responsum dederunt, i. e. To whom the rocks of the valley returned answer: which slip being made by so great a man, I do not at all wonder that La Roque, and Petis de la Croix, from whose Latin version, and with whose assistance, La Roque made his French translation of the aforesaid treatise, have been led into the same mistake, and rendered those words, A qui les pierres de la vallée rendirent réponse (5). The valley here meant, say the commentators (6), is Wadi 'lkorá, lying about one day's journey (7), (not five and upwards, as Abu'lfeđa will have it) from al Hejr.

ⁿ See chap. xxxviii.

(1) AL BEIDAWI, JALLAL. (2) Idem. See the Prelim. Disc. Sect. I. p. 13. (3) Ibid. p. 12. (4) Pag. 43. It was published by Dr. HUDSON, in the third Vol. of the *Geographiæ veteris Scriptor. Gr. minor.* (5) *Descr. de l'Arabie, mise à la suite du Voyage de la Palestine*, par. LA ROQUE, p. 35. (6) JALLALO'DDIN, AL BEIDAWI. (7) EBN HAWKAL, apud ABU'LF. ubi sup. Geogr. Nub. p. 110.

fore thy LORD poured on them various kinds* of chastisement: for thy LORD is surely in a watch-tower, whence he observeth the actions of men. Moreover man, when his LORD trieth him by prosperity, and honoureth him, and is bounteous unto him, saith, My LORD honoureth me: but when he proveth him by afflictions, and withholdeth his provisions from him, he saith, My LORD despiseth me. By no means^p: but ye honour not the orphan, neither do ye excite one another to feed the poor: and ye devour the inheritance of the weak^q, with undistinguishing greediness; and ye love riches with much affection. By no means should ye do thus. When the earth shall be minutely ground to dust; and thy LORD shall come, and the angels rank by rank; and hell, on that day, shall be brought nigh^r: on that day shall man call to remembrance his evil deeds; but how shall remembrance avail him? He shall say, Would to God that I had heretofore done good works in my life-time^s! On that day none shall punish with his punishment; nor shall any bind with his bonds^t. O thou soul which art at rest^u, return unto thy LORD, well

* Various kinds.] The original word signifies a mixture, and also a scourge of platted thongs: whence some suppose the chastisement of this life is here represented by a scourge, and intimated to be as much lighter than that of the next life, as scourging is lighter than death (1).

^p By no means.] For worldly prosperity or adversity is not a certain mark either of the favour or disfavour of God.

^q Ye devour the inheritance of the weak.] Not suffering women or young children to have any share in the inheritance of their husbands or parents. See chap. iv. p. 94.

^r And hell shall be brought nigh.] There is a tradition, that at the last day hell will be dragged towards the

tribunal by 70,000 halters, each halter being hauled by 70,000 angels; and that it will come with great roaring and fury (2).

^s In my life-time.] Or, For this my latter life.

^t None shall punish with his punishment, &c.] i. e. None shall be able to punish or to bind, as God shall then punish and bind the wicked (3).

^u O thou soul which art at rest.] Some expound this of the soul, which having, by pursuing the concatenation of natural causes, raised itself to the knowledge of that Being which produced them, and exists of necessity, rests fully contented, or acquiesces in the knowledge of him, and the contemplation of his perfections. By this the reader will observe,

well pleased with thy reward, and well pleasing unto GOD: enter among my servants: and enter my paradise.

observe, that the Mohammedans are no strangers to Quietism. Others, however, understand the words of the soul, which having attained the knowledge of the truth, rests satisfied,

and relies securely thereon, undisturbed by doubts; or of the soul which is secure of its salvation, and free from fear or sorrow (1).

(1) Al BEIDAWI.

CH A P. XC.

Intituled, The Territory; revealed at MECCA.

In the name of the most merciful GOD.

I Swear^w by this territory^x, (and thou, O prophet, residest in this territory^y;) and by the begetter, and that which he hath begotten^z; verily we have created man in misery^a. Doth he think that none shall prevail over him^b? He saith, I have wasted plenty of riches^c. Doth he think that none seeth

^w I swear] Or, I will not swear, &c. See chap. lvi p. 416. not.¹

^x This territory] viz. The sacred territory of Mecca.

^y And thou residest in this territory] Or, Thou shalt be allowed to do what thou pleasest in this territory; the words, in this sense, importing a promise of that absolute power which was attained on the taking of Mecca (1).

^z By the begetter, and that which he hath begotten] Some understand these words generally; others of Adam, or Abraham, and of their offspring, and of Mohammed in particular (2).

^a We have created man in misery] Or, to trouble. This passage

was revealed to comfort the prophet under the persecutions of the Koreish (3).

^b Doth he think that none shall prevail over him?] Some expositors take a particular person to be here intended, who was one of Mohammed's most inveterate adversary Al Walid Ebn al Murr (4). Others suppose Abu'l Ashta l Ebn Calda to be the man; who very strong, that a large sk spread under his feet, and pulling at it, they could not make him fall, though they tore the skin to pieces (5).

^c I have wasted plenty of riches.] In a vain and ostentatious manner; or, in opposing of Mohammed (6).

(1) Al BEIDAWI, (2) Idem.

(5) Al BEIDAWI

(3) Idem.

(6) Idem.

(4) Al ZAMAKHI.

CHAP. XCI.

Intituled, The Sun; revealed at MECCA.

In the name of the most merciful God.

BY the sun, and its rising brightness; by the moon, when she followeth him¹; by the day, when it sheweth his splendor; by the night, when it covereth him with darkness; by the heaven, and him who built it; by the earth, and him who spread it forth; by the soul, and him who compleatly formed it, and inspired into the same its faculty of distinguishing, and power of choosing, wickedness and piety: now is he who hath purified the same happy, but he who hath corrupted the same is miserable. THAMUD accused their prophet SALEH of imposture, through the excess of their wickedness: when the wretch² among them was sent to slay the camel; and the apostle of God said unto them, Let alone the

¹ When she followeth him] i. e. the full (1).

When she rises just after him, as she does at the beginning of the month; or when she sets after him, as happens when she is a little past

² The wretch] viz. Kedâr Ibn Saleh. See chap. vii p. 199, 200 and chap. liv p. 457.

camel of GOD; and hinder not her drinking. But they charged him with imposture; and they slew her. Wherefore their LORD destroyed them for their crime, and made their punishment equal unto them all: and he searcheth not the issue thereof.

C H A P. XCII.

Intituled, The Night; revealed at MECCA.

In the name of the most merciful GOD.

BY the night, when it covereth all things with darkness; by the day, when it shineth forth; by him who hath created the male and the female: verily your endeavour is different. Now, whoso is obedient, and searcheth GOD, and professeth the truth of that faith which is most excellent; unto him will we facilitate the way to happiness: but whoso shall be covetous, and shall be wholly taken up with this world, and shall deny the truth of that which is most excellent; unto him will we facilitate the way to misery; and his riches shall not profit him, when he shall fall headlong into hell. Verily unto us appertaineth the direction of mankind: and ours is the life to come, and the present life. Wherefore I threaten you with fire which burneth fiercely, which none shall enter to be burned, except the most wretched; who shall have disbelieved, and turned back. But he who strictly bewareth idolatry and rebellion, shall be removed far from the same; who giveth his substance in alms, and by whom no benefit is bestowed on any, that it may be recompensed, but who bestoweth the same for the sake of his LORD, the most High: and hereafter he shall be well satisfied with his reward.

^a By whom no benefit is bestowed on any, that it may be recompensed, &c.] Jandolo'ddin thinks this whole description belongs peculiarly to Abu Beer: for when he had purchased Baki, the Ethiopian, (afterwards the

prophet's Mueddhin, or cryer to prayers,) who had been put to the rack on account of his faith, the infidel said he did it only out of a view of interest; upon which this passage was revealed

C H A P. XCIII.

Intituled, The Brightness; revealed at MECCA.

In the name of the most merciful GOD.

BY the brightness of the morningⁱ; and by the night, when it groweth dark: thy LORD hath not forsaken thee, neither doth he hate thee^k. Verily the life to come shall be better for thee than this present life: and thy LORD shall give thee a reward wherewith thou shalt be well pleased. Did he not find thee an orphan, and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee into the truth? And did he not find thee needy, and hath he not enriched thee? Wherefore oppress not the orphan; neither repulse the beggar: but declare the goodness of thy LORD.

ⁱ The brightness of the morning.] The original word properly signifies the bright part of the day, when the sun shines full out, three or four hours after it is risen.

^k Thy LORD hath not forsaken thee, &c.] It is related, that no revelation having been vouchsafed to Mohammed for several days, in answer to some questions put to him by

the Koreish, because he had confidently promised to resolve them the next day, without adding the exception, If it please GOD (1), or because he had repulsed an importunate beggar, or else because a dead puppy lay under his seat, or for some other reason; his enemies said that GOD had left him: whereupon this chapter was sent down for his consolation (2).

1) See chap. xviii. p. 116.

(2) Al BRIDAWI. JALLAL.

C H A P. XCIV.

Intituled, Have we not opened; revealed at
MECCA.

In the name of the most merciful GOD.

HAVE we not opened thy breast¹; and eased thee of thy burden^m, which galled thy back; and raised thy reputation for thee? Verily a difficulty shall be attended with ease. Verily a difficulty shall be attended with ease. When thou shalt have ended thy preaching, labour to serve GOD in return for his favoursⁿ; and make thy supplication unto thy LORD.

¹ Have we not opened thy breast] By disposing and enlarging it to receive the truth, and wisdom, and prophecy; or, by freeing thee from uncleanneſs and ignorance¹ This palſage is thought to intimate the opening of Mohammed's heart, in his infancy, or when he took his journey to heaven, by the angel Gabriel, who having wrung out the black drop, or ſeed of original ſin, waſhed and cleaned the ſame, and filled it

with wiſdom and faith (1): but ſome think it relates to the occaſion of the preceding chapter (2).

^m And eased thee of thy burden] i. e. Of thy ſins committed before thy miſſion, or of thy ignorance, or trouble of mind.

ⁿ When thou ſhalt have finiſhed thy preaching, labour to ſerve GOD, &c.] Or, When thou ſhalt have finiſhed thy prayer, labour in preaching the faith (3).

¹/ Al BEIDAWI, YAHYA. V ARBU'UL VI. Moh. p. 9. & 33 PRID. LIE of Mah. p. 105, &c.

(2) Al BEIDAWI

/ 3, Idem.

C H A P. XCV.

Intituled, The Fig; where it was revealed is disputed.

In the name of the most merciful God.

BY the fig, and the olive^o; and by mount SINAI, and this territory of security^p; verily we created man of a most excellent fabric; afterwards we rendered him the vilest of the vile^q: except those who believe, and work righteousness; for they shall receive an endless reward. What therefore shall cause thee to deny the day of judgment after this? Is not God the most wise judge?

^o By the fig and the olive.] God, say the commentators, swears by these two fruits, because of their great uses and virtues: for the fig is wholesome, and of easy digestion, and physically good to carry off phlegm, and gravel in the kidneys or bladder, and to remove obstructions of the liver and spleen, and also cures the piles, and the gout, &c. The olive produces oil, which is not only excellent to eat, but otherwise useful for the compounding of ointments (1). The wood of the olive tree moreover is good for cleansing the teeth, preventing their growing rotten, and giving a good odour to the mouth; for which reason the prophets, and Mohammed in particular, made use of no other for tooth-picks (2).

Some, however, suppose that these words do not mean the fruits or trees above-mentioned, but two mountains in the holy land, where they grow in plenty; or else the temple of Damascus and that at Jerusalem (3).

^p This territory of security.] Viz. The territory of Mecca (4). These

words seem to argue the chapter to have been revealed there.

^q We created man of a most excellent fabric; afterwards we rendered him the vilest of the vile.] i. e. as the commentators generally expound this passage, We created man of comely proportion of body, and great perfection of mind; and yet we have doomed him, in case of disobedience, to be an inhabitant of hell. Some, however, understand the words of the vigorous constitution of man in the prime and strength of his age, and of his miserable decay when he becomes old and decrepit: but they seem rather to intimate the perfect state of happiness wherein man was originally created, and his fall from thence, in consequence of Adam's disobedience, to a state of misery in this world, and becoming liable to one infinitely more miserable in the next (5).

^r What shall cause thee to deny the day of judgment after this? Some suppose these words directed to Mohammed, and others to man in general, by way of apostrophe.

(1) Al BEIDAWI. Al ZAMAKH. YAHYA, Al BEIDAWI, JAVEL. (5) V. MARRAC. in loc. p. 809.

(2) Al ZAMAKH. (3) Idem, (4) See the Prelim. Dis. Sect. IV.

C H A P. XCVI.

Intitled, Congealed Blood; revealed at
MECCA'.

In the name of the most merciful God.

READ, in the name of thy LORD, who hath created all things; who hath created man of congealed blood'. Read, by thy most beneficent LORD²; who taught the use of the pen; who teacheth man that which he knoweth not. Affuredly. Verily man becometh insolent, because he seeth himself abound in riches³. Verily unto thy LORD shall be the return of all. What thinkest thou as to him who forbiddeth our servant, when he prayeth⁴? What thinkest thou; if he follow the right direction, or command piety? What thinkest thou; if he accuse the divine revelations of falsehood, and turn his back? Doth he not know that God seeth? Affuredly. Verily, if he forbear not, we will drag him by the forelock⁵, the lying, sinful forelock. And let him

¹ The first five verses of this chapter with the words, Who taught man that which he knew not, are generally allowed to be the first passage of the Koran which was revealed; though some give this honour to the 11th chapter, and others to the first, the next, they say, being the 68th.

² Of congealed blood.] All men being created of thick or congeated blood, except only of Adam, Eve, and Jesus.

³ Read, by thy most beneficent LORD.] These words, containing a repetition of the command, are supposed to be a reply to Mohammed, who, in answer to the former words spoken by the angel, had declared that he could not read, being perfectly illiterate; and intimate a pro-

mise that God, who had inspired man with the art of writing, would graciously remedy this defect in him (3).

⁴ Verily man becometh insolent, &c.] The commentators agreeing part of the chapter to have been revealed against Abu Jahl, Mohammed's great adversary.

⁵ He who forbiddeth our servant when he prayeth.] For Abu Jahl, threatened, that if he caught Mohammed in the act of adoration, he would set his foot on his neck; but when he came, and saw him in that posture, he suddenly turned back as in a fright; and being asked what was the matter, said, There was a ditch of fire between himself and Mohammed, and a terrible appearance of troops, to defend him (4).

⁶ See chap. xi. p. 25. not.

(1) See chap. xlii. p. 166. (2) YAHYA. (3) AL BILDAWI. (4) Idem.

call his council² to his assistance: we also will call the infernal guards to cast him into hell. Assuredly. Obey him not: but continue to adore GOD; and draw nigh unto him.

* Let him call his council.] i. e. The council or assembly of the principal Meccans, the far greater part of whom adhered to Abu Jalil.

C H A P. XCVII.

Intituled, AL KADR; where it was revealed is disputed.

In the name of the most merciful GOD.

VERILY we sent down the KORAN in the night of AL KADR^a. And what shall make thee understand how excellent the night of AL KADR is? The night of AL KADR is better than a thousand months. Therein do the angels descend, and the spirit GABRIEL also, by the permission of their LORD, with his decrees concerning every matter^b. It is peace, until the rising of the morn.

* The night of al Kadr] The word al Kadr signifies power, and honour or dignity, and also the divine decree; and the night is so named either from its excellency above all other nights in the year, or because, as the Mohammedans believe, the divine decrees for the ensuing year are annually on the night fixed and settled, or taken from the preserved table by God's throne, and given to the angels to be executed (1). On this night Mohammed received his first revelations: when the Koran, say, the commentators, was sent down from the alorland table, entire and in one

volume, to the lowest heaven, from whence Gabriel revealed it to Mohammed by parcels, as occasion required.

The Moslem doctors are not agreed where to fix the night of al Kadr: the greater part are of opinion that it is one of the ten last nights of Ramadan, and, as is commonly believed, the 7th of those nights, reckoning backwards; by which means it will fall between the 23d and 24th days of that month (2).

^b See the preceding note, and chap. xlv. p. 363.

(1) See chap. xlv. p. 363. (2) Al ZANAK. Al BLIDAWI, JALALI.

C H A P. XCVIII.

Intituled, The Evidence^c; where it was revealed is disputed.

In the name of the most merciful God.

TH E unbelievers among those to whom the scriptures were given, and among the idolaters, did not stagger^d, until the clear evidence^e had come unto them: an apostle from God, rehearsing unto them pure books of revelations; wherein are contained right discourses. Neither were they unto whom the scriptures were given divided among themselves, until after the clear evidence had come unto them^f. And they were commanded no other in the scriptures than to worship God, exhibiting unto him the pure religion, and being orthodox; and to be constant at prayer, and to give alms^g: and this is the right religion. Verily those who believe not, among those who have received the scriptures, and among the idolaters, shall be cast into the fire of hell, to remain therein for ever. These are the worst of creatures. But they who believe, and do

^c Some intitle this chapter, from the first words, Did not.

^d Did not stagger] i. e. Did not waver in their religion, or in their promises to follow the truth, when an apostle should come unto them. For the commentators pretend that before the appearance of Mohammed, the Jews and Christians, as well as the worshippers of idols, unanimously believed and expected the coming of that prophet, until which time they declared they would persevere in their respective religions, and then would follow him; but when he came, they rejected him through envy (1).

^e The clear evidence.] viz. Mo-

hammed, or the Korân.

^f Were not divided among themselves, until after the clear evidence had come unto them.] But when the promised apostle was sent, and the truth became manifest to them, they withstood the clearest conviction, differing from one another in their opinions; some believing and acknowledging Mohammed to be the prophet foretold in the scriptures, and others denying it (2).

^g They were commanded no other than to worship God, &c.] But these divine precepts in the law and the gospel have they corrupted, changed, and violated (3).

(1) Idem.

(2) Idem.

(3) Idem.

good works; these are the best of creatures: their reward with their LORD shall be gardens of perpetual abode, through which rivers flow; they shall remain therein for ever. GOD will be well pleased in them; and they shall be well pleased in him. This is prepared for him who shall fear his LORD.

CH A P. XCIX.

Intituled, The Earthquake; where it was revealed is disputed.

In the name of the most merciful GOD.

WHEN the earth shall be shaken by an earthquake^h; and the earth shall cast forth her burthensⁱ; and a man shall say, What aileth her? On that day the earth shall declare her tidings, for that thy LORD will inspire her^k. On that day men shall go forward in distinct classes, that they may behold their works. And whoever shall have wrought good of the weight of an ant^l, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same.

^h When the earth shall be shaken, &c.] This earthquake will happen at the first, or, as others say, at the second blast of the trumpet (1).

ⁱ Its burthens.] viz The treasures and dead bodies within it (2).

^k The earth shall declare her tidings, &c.] i. e. Will inform all creatures of the occasion of her trembling, and

casting forth her treasures and her dead, by the circumstances which shall immediately attend them. Some say, the earth will, at the last day, be miraculously enabled to speak, and will give evidence of the actions of her inhabitants (3).

- ^l See chap. iv. p. 102. not.^f.

(1) Al ZAMAKH. Al BEIDAWI. See the Prelim. Disc. Sect IV. p. 109.
(2) See chap. lxxxiv. p. 483. (3) Al BEIDAWI. See the Prelim. Disc. Sect. IV. p. 116.

C H A P. C.

Intituled, The War-Horfes, which run fwiftly;
where it was revealed is difputed.

In the name of the moft merciful God.

BY the war-horfes which run fwiftly to the battle, with a panting noife; and by thofe which ftrike fire, by dafhing their hoofs againft the ftones; and by thofe which make a fudden incurfion on the enemy early in the morning, and therein raife the duft, and therein pafs through the midft of the adverfe troops^m: verily man is ungrateful unto his LORD; and he is witnefs thereof: and he is immoderate in the love of worldly good. Doth he not know, therefore, when that which is in the graves fhall be taken forth, and that which is in mens' breasts fhall be brought to light, that their LORD will, on that day, be fully informed concerning them?

^m By the war-horfes which run fwiftly, &c.] Some will have it that not hories, but the camels which went to the battle of Bedr, are meant in this paffage (1) Others interpret all the

parts of the oath of the human foul (2); but their explications feem a little forced, and therefore I choofe to omit them.

(1) YAHYA. ex trad. Ali Ebn Abi Taleb.

(2) Al BEIDAWI.

C H A P. CI.

Intituled, The Striking; revealed at MECCA.

In the name of the moft merciful God.

THE ftrikingⁿ! What is the ftriking? And what fhall make thee to underftand how terrible the ftriking will be? On that day men fhall be

ⁿ The ftriking.] This is one of the names or epithets given to the laft day, because it will ftrike the hearts of all creatures with terror (1).

(1) Idem, JALLAL.

like

like moths scattered abroad, and the mountains shall become like carded wool of various colours driven by the wind. Moreover he whose balance shall be heavy with good works, shall lead a pleasing life: but as to him whose balance shall be light, his dwelling shall be the pit of hell*. What shall make thee to understand how frightful the pit of hell is? It is a burning fire.

* The pit of hell.] The original word *Hāwiyat* is the name of the low-

est dungeon of hell, and properly signifies a deep pit or gulf.

CH A P. CII.

Intituled The emulous Desire of multiplying; where it was revealed is disputed.

In the name of the most merciful God.

THE emulous desire of multiplying riches and children employeth you, until ye visit the graves*. By no means should ye thus employ your time: hereafter shall ye know your folly. Again, By no means: hereafter shall ye know your folly. By no means: if ye knew the consequence hereof with certainty of knowledge, ye would not act thus. Verily ye shall see hell: again, ye shall surely see it with the eye of certainty. Then shall ye be examined on that day, concerning the pleasures with which ye have amused yourselves in this life.

* The emulous desire of multiplying riches and children employeth you, until ye visit the graves.] i. e. Until ye die. According to the exposition of some commentators, the words should be rendered thus; The contending or vying in numbers wholly employeth you, so that ye visit even the graves, to number the dead: to explain which, they relate that there was a great dispute and contention between the descendants of Abd Menâf and the descendants of Sahm, which

of the two families were the more numerous; and it being found, on calculation, that the children of Abd Menâf exceeded those of Sahm, the Sahmites said that their numbers had been much diminished by wars in the time of ignorance, and insisted that the dead, as well as the living, should be taken into the account; and by this way of reckoning they were found to be more than the descendants of Abd Menâf (1).

(1) *Al Zamakh. Al Bidawi, Jallal.*

CHAP.

C H A P. CIII.

Intituled, The Afternoon; revealed at MECCA.

In the name of the most merciful GOD.

BY the afternoon^a; verily man employeth himself in that which will prove of loss: except those who believe, and do that which is right; and who mutually recommend the truth, and mutually recommend perseverance to each other.

^a By the afternoon.] Or the time from the sun's declination to his setting; which is one of the five ap-

pointed times of prayer. The original word also signifies, The age, or time in general.

C H A P. CIV.

Intituled, The Slanderer; revealed at MECCA.

In the name of the most merciful GOD.

WO unto every slanderer, and backbiter^r: who heapeth up riches, and prepareth the same for the time to come! He thinketh that his riches will render him immortal. By no means. He shall surely be cast into AL HOTAMA^s. And what shall cause thee to understand what AL HOTAMA is? It is the kindled fire of GOD^t; which shall mount above the hearts of those who shall be cast therein. Verily it shall be as an arched vault above them, on columns of vast extent.

^r Wo unto every slanderer and backbiter, &c.] This passage is said to have been revealed against al Akhnas Ebn Shoreik, or al Walid Ebn al Mogheira, or Ommeyya Ebn Khalf, who were all guilty of slandering others, and especially the prophet (1).

^s Al Hotama] Is one of the names

of hell, or the name of one of its apartments (2); which is so called because it will break in pieces whatever shall be thrown into it.

^t It is the kindled fire of GOD] And therefore shall not be extinguished by any (3).

(1) AL ZAMAKH. AL BEIDAWI. JALLAL. Sect. IV, p. 121. (3) AL BEIDAWI

(2) See the Prelim Disc

C H A P. CV.

Intituled, The Elephant; revealed at MECCA.

In the name of the most merciful GOD.

HAST thou not seen how thy LORD dealt with the masters of the elephant? Did he not make

* How thy LORD dealt with the masters of the elephant.] This chapter relates to the following piece of history, which is famous among the Arabs. Abrahā Ebn al Sabāh, surnamed al Ashram, i. e. The Slit-nosed king or viceroy of Yaman, who was an Ethiopian (1), and of the Christian religion, having built a magnificent church at Sanāa, with a design to draw the Arabs to go in pilgrimage thither, instead of visiting the temple of Mecca, the Koraish, observing the devotion and concourse of the pilgrims at the Caaba began considerably to diminish, sent one Nofail, as he is named by some, of the tribe of Kenānah, who getting into the aforesaid church by night, defiled the altar and walls thereof with his excrements. At this profanation Abrahā being highly incensed, vowed the destruction of the Caaba, and accordingly let out against Mecca at the head of a considerable army, wherein were several elephants, which he had obtained of the king of Ethiopia, their number being, as some say, thirteen, though others mention but one. The Meccans, at the approach of so considerable a host, retired to the neighbouring mountains, being unable to defend their city or temple: but GOD himself undertook the protection of both. For when Abrahā drew near to Mecca, and would have entered it, the elephant on which he rode, which was a very large one, and named Mahmūd, refused to ad-

vance any nigher to the town, but knelt down whenever they endeavoured to force him that way, though he would rise and march briskly enough if they turned him towards any other quarter: and while matters were in this posture, on a sudden a large flock of birds, like swallows, came flying from the sea coast, every one of which carried three stones, one in each foot, and one in its bill; and these stones they threw down upon the heads of Abrahā's men, certainly killing every one they struck. Then GOD sent a flood, which swept the dead bodies, and some of those who had not been struck by the stones, into the sea: the rest fled towards Yaman, but perished by the way; none of them reaching Sanāa, except only Abrahā himself, who died soon after his arrival there, being struck with a sort of plague or putrefaction, so that his body opened, and his limbs rotted off by piece-meal. It is said that one of Abrahā's army, named Abu Yascūm, escaped over the Red Sea into Ethiopia, and going directly to the king, told him the tragical story; and upon that prince's asking him what sort of birds they were, that had occasioned such a destruction, the man pointed to one of them, which had followed him all the way, and was as that time hovering directly over his head, when immediately the bird let fall the stone, and struck him dead at the king's feet (2).

This remarkable defeat of Abrahā

(1) See the Prelim. Disc. p. 13, 14. JASSAL. ABU'LF. Hist. Gen. &c. See D'HERBEL. Bibl. Orient. Art. Abraham.

(2) AL ZAMAKH. AL BIFIDAWI. PRID. Life of Mah. p. 61, &c. and

make their treacherous design an occasion of drawing them into error; and send against them flocks of birds, which cast down upon them stones of baked

happened the very year Mohammed was born; and as this chapter was revealed before the Hejra, and within fifty-four years, at least, after it came to pass, when several persons, who could have detected the lie, had Mohammed forged this story out of his own head, were alive, it seems as if there was really something extraordinary in the matter, which might, by adding some circumstances, have been worked up into a miracle to his hands. Mariacci (1) judges the whole to be either a fable, or else a feat of some evil spirits, of which he gives a parallel instance, as he thinks, in the strange defeat of Brennus, when he was marching to attack the temple of Apollo at Delphi (2). Dr. Prideaux directly charges Mohammed with coining this miracle, notwithstanding he might have been so easily disproved, and supposes, without any foundation, that this chapter might not have been published till Othman's edition of the Koran (3), which was many years after, when all might be dead who could remember anything of the above-mentioned war (4). But Mohammed had no occasion to coin such a miracle himself, to gain the temple of Mecca any greater veneration: the Meccans were but too superstitiously fond of it, and obliged him, against his inclination, and original design, to make it the chief place of his new invented worship. I cannot, however, but observe Dr. Prideaux's partiality on this occasion, compared with the favourable reception he gives to the story of the miraculous overthrow of Brennus and his army, which he concludes in the

following words: "Thus was God
"pleased in a very extraordinary
"manner to execute his vengeance
"upon those sacrilegious wretches for
"the sake of religion in general,
"how false and idolatrous soever
"that particular religion was, for
"which that temple at Delphos
"was erected (5)." If it be answered, that the Gauls believed the religion to the devotions of which that temple was consecrated to be true, (though that be not certain,) and therefore it was an impiety in them to offer violence to it; whereas Abrahah acknowledged not the holiness of the Caaba, or the worship there practised; I reply, That the doctor, on occasion of Cambyses being killed by a wound he accidentally received in the same part of the body where he had before mortally wounded the Apis, or bull, worshipped by the Egyptians, whose religion and worship that prince most certainly believed to be false and superstitious, makes the same reflection; "The
"Egyptians (says he) reckoned this
"as an especial judgment from heaven upon him for that fact, and
"perchance they were not much out
"in it: for it seldom happening in
"an affront given to any mode of worship, how erroneous soever it may be, but that religion is in general
"wounded hereby, there are many instances in history, wherein God
"hath very signally punished the
"profanations of religion in the
"worst of times, and under the
"worst modes of heathen idolatry
"(6)."

(1) Refut. in Alcor. p. 823. (2) See PRID. Connection, Part. II, Book I. p. 25. and the authors there quoted. (3) See the Prelim. Disc. Sect. III. p. 61. (4) PRID. Life of Mah. p. 63. 64. (5) PRID. Connection, in the place above cited. (6) Ibid. Part I. Book III. p. 173.

clay^w; and render them like the leaves of corn eaten by cattle?

^w Stones of baked clay.] These stones were of the same kind with those by which the Sodomites were destroyed (1), and were no bigger than vetches, though they fell with such

force as to pierce the helmet and the man through, passing out at his fundament. It is said also, that on each stone was written the name of him who was to be slain by it.

(1) See chap. xi. p. 29.

C H A P. CVI.

Intituled KOREISH; revealed at MECCA.

In the name of the most merciful God.

FOR the uniting of the tribe of KOREISH^{*}; their uniting in sending forth the caravan of merchants and purveyors^y in winter and summer: let them serve the LORD of this house; who supplieth them

^{*} For the uniting of the Koreish.] Some connect these words with the following, and suppose the natural order to be, Let them serve the LORD of this house, for the uniting, &c. Others connect them with the last words of the preceding chapter, and take the meaning to be, that God had so destroyed the army of Abraha, for the uniting of the Koreish, &c. And the last opinion is confirmed by one copy, mentioned by al Beidâwi, wherein this and the preceding make but one chapter. It may not be amiss to observe, that the tribe of Koreish, the most noble among all the Arabians, and of which was Mohammed himself, were the posterity of Fehr, surnamed Koreish, the son of

Malec, the son of al Nadr, who was descended in a right line from Hamael. Some writers say that al Nadr bore the surname of Koreish; but the more received opinion is, that it was his grandson Fehr, who was so called because of his intrepid boldness, the word being a diminutive of Karsh, which is the name of a sea-monster, very strong and daring; though there be other reasons given for its imposition (1).

^y Their uniting in sending forth the caravan, &c.] It was Hâshem, the great grandfather of Mohammed, who first appointed the two yearly caravans, here mentioned (2); one of which set out in the winter for Yaman, and the other in summer for Syria (3).

(1) V. GAGNIER. Vie de Mah. t. 1. p. 44, & 46. (2) See the Prelim Disc. p. 5. (3) Al ZAMAKH. JALLAL. Al BEIDAWI.

with food against hunger^a, and hath rendered them secure from fear^a.

^a Who supplieth them with food against hunger.] By means of the aforesaid caravans of purveyors; or, Who supplied them with food in time of a famine, which those of Mecca had suffered (1).

^a And hath rendered them secure from fear.] By delivering them from Abrahah and his troops; or, by making the territory of Mecca a place of security.

(1) Al ZAMAKH. JALLAL. Al BEIDAWI.

C H A P. CVII.

Intituled, Necessaries; where it was revealed is disputed.

In the name of the most merciful God.

WHAT thinkest thou of him who denieth the future judgment as a falsehood? It is he who pusheth away the orphan^b; and stirreth not up others to feed the poor. Wo be unto those who pray, and who are negligent at their prayer; who play the hypocrites, and deny necessities^c to the needy.

^b Who pusheth away the orphan.] The person here intended, according to some, was Abu Jahl, who turned away an orphan, to whom he was guardian, and who came to him naked, and asked for some relief out of his own money. Some say it was Abu Sofian, who having killed a camel, when an orphan begged a piece of the flesh, beat him away with his staff; and others think it was al Walid Ebn al Mogheira, &c.

^c Necessaries.] The original word,

al Maûn, properly signifies utensils, or whatever is of necessary use, as a hatchet, a pot, a dish, and a needle; to which some add a bucket, and a hand-mill; or, according to a tradition of Ayesha, fire, water, and salt; and this signification it bore in the time of ignorance: but since the establishment of the Mohammedan religion, the word has been used to denote alms, either legal or voluntary; which seems to be the true meaning in this place.

C H A P. CVIII.

Intituled, AL CAWTHAR; revealed at MECCA^d.

In the name of the most merciful GOD.

VERILY we have given thee AL CAWTHAR^e.
Wherefore pray unto thy LORD; and slay the
victims^f. Verily he who hateth thee shall be
childless^g.

^d There are some, however, who think it to have been revealed at Medina.

^e Al Cawthar.] This word signifies abundance, especially of good, and thence the gift of wisdom and prophecy, the Korān, the office of intercessor, &c. Or it may imply abundance of children, followers, and the like. It is generally, however, expounded of a river in paradise of that name, whence the water is derived into Mohammed's pond, of which the blessed are to drink before their admission into that place (1). According to a tradition of the prophet's, this river, wherein his LORD promised him abundant good, is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream; its banks are of chrysolites, and the vessels to drink thereout, of silver; and those who drink of it shall never thirst (2).

Euthymius Zigabenus (3), instead of Cawthar, reading Canthar, supposes the word to have the same signification in Arabic as in Greek, and translates the two first verses of

the chapter thus: *Ἡμεῖς δεδώκαμέν σοι τὸν κάන්θαρον· καὶ εὐξαι πρὸς τὸν κύριόν σου, καὶ σφάζον.* i. e. We have given thee the beetle; wherefore pray unto thy LORD, and slay it; and then he cries out, O wonderful and magnificent sacrifice, worthy of the legislature!

^f Pray unto thy LORD, and slay the victims.] Which are to be sacrificed, at the pilgrimage, in the valley of Mina. Al Beidāwī explains the words thus: Pray with fervency and intense devotion, not out of hypocrisy; and slay the fatted camels and oxen, and distribute the flesh among the poor: for he says this chapter is the counterpart of the preceding, exhorting to those virtues which are opposite to the vices there condemned.

^g He who hateth thee shall be childless.] These words were revealed against al As Ebn Wayel, who, on the death of al Kātem, Mohammed's son, called that prophet Abtar, which signifies one who has no children, or posterity (4).

(1) See the Prelim. Dis. Sect. IV. p. 126.
JALLALO'DDIN, &c.

Saracenic. p. 29.

(2) Al BEIDAWI,
(3) In Panoplia dogmat. inter. SYLBURGII

(4) JALLALO'DDIN.

C H A P. CIX.

Intituled, The Unbelievers; revealed at MECCA.

In the name of the most merciful GOD.

SAY: O unbelievers^h, I will not worship that which ye worship; nor will ye worship that which I worship. Neither do I worship that which ye worship; neither do ye worship that which I worship. Ye have your religion, and I my religion.

^h O unbelievers, &c.] It is said that certain of the Koreish once proposed to Mohammed, that if he would worship their gods for a year, they

would worship his GOD for the same space of time; upon which this chapter was revealed (1).

(1) JALLAL. AL BEIDAWI.

C H A P. CX.

Intituled, Assistance; revealed at MECCA.

In the name of the most merciful GOD.

WHEN the assistance of GOD shall come, and the victoryⁱ; and thou shalt see the people enter into the religion of GOD by troops^k: celebrate

ⁱ When the assistance of GOD shall come, and the victory.] i. e. When GOD shall cause thee to prevail over thy enemies, and thou shalt take the city of Mecca.

^k And thou shalt see the people enter into the religion of GOD by troops.]

Which happened in the ninth year of the Hejra, when Mohammed, having made himself master of Mecca, and obliged the Koreish to submit to him, the rest of the Arabs came into him in great numbers, and professed Islam (1).

(1) See the Prelim. Disc. Sect. II. p. 73.

¹ Celebrate the praise of thy LORD, &c.] Most of the commentators agree this chapter to have been revealed before the taking of Mecca, and suppose it gave Mohammed warning of his death; for they say that when he read it, al Abhâs wept; and being asked by the prophet, what was the reason of his weeping, answered, Because it biddeth thee to prepare for death; to

which Mohammed replied, It is as thou sayest (1). And hence, adds Jalalo'ddin, after the revelation of this chapter, the prophet was more frequent in praising and asking pardon of GOD; because he thereby knew that his end approached: for Mecca was taken in the 8th year of the Hejra, and he died in the beginning of the 10th.

(1) AL BEIDAWI.

C H A P. CXI.

Intituled, ABU LAHEB; revealed at MECCA.

In the name of the most merciful GOD.

THE hands of ABU LAHEB shall perish^m, and he shall perishⁿ. His riches shall not profit him; neither that which he hath gained^o. He shall

^m The hands of Abu Laheb shall perish.] Abu Laheb was the surname of Abd'al Uzza, one of the sons of Abd'alnotaleb, and uncle to Mohammed. He was a most bitter enemy to his nephew, and opposed the establishment of his new religion to the utmost of his power. When that prophet, in obedience to the command he had received to admonish his near relations (1), had called them all together, and told them that he was a warner sent unto them before a grievous chastisement, Abu Laheb cried out, Mayest thou perish! hast thou called us together for this? and took up a stone to cast at him. Whereupon this passage was revealed (2).

By the hands of Abu Laheb, some commentators, by a synecdoche, understand his person; others, by a metonymy, his affairs in general, they

being transfacted with those members; or his hopes in this world, and the next.

ⁿ And he shall perish.] He died of grief and vexation at the defeat his friends had received at Bedr, surviving that misfortune but seven days (3). They add, that his corpse was left above ground three days, till it stank, and then some negroes were hired to bury him (4).

^o His riches shall not profit him, &c.] And accordingly his great possessions, and the rank and esteem in which he lived at Mecca, were of no service to him, nor could protect him against the vengeance of GOD. Al Beidawi mentions also the loss of his son Otha, who was torn to pieces by a lion, in the way to Syria, though surrounded by the whole caravan.

(1) See the Prelim. Disc. Sect. II. p. 56, 57 (2) AL BEIDAWI, JALLAL, &c (3) ABU'LF. VI. Moh p. 57 (4) AL BEIDAWI.

go down to be burned into flaming fire^p: and his wife also^q, bearing wood^r, having on her neck a cord of twisted fibres of a palm-tree.

^p Flaming fire.] Arab. nâr dhât laheb; alluding to the surname of Abu Laheb, which signifies the Father of flames.

^q His wife.] Her name was Omm Jemil: she was the daughter of Harb, and sister of Abu Sofhân.

^r Bearing wood.] For fuel in hell; because she fomented the hatred which her husband bore to Mohammed; or, bearing a bundle of thorns and brambles, because she carried such, and strewed them by night in the prophet's way (1).

(1) Al BEIDAWI, JALLAL.

CHAP. CXII.

Intituled, The Declaration of GOD's Unity^s; where it was revealed is disputed.

In the name of the most merciful GOD.

SAY, GOD is one GOD; the eternal GOD: he begetteth not, neither is he begotten: and there is not any one like unto him.

^s This chapter is held in particular veneration by the Mohammedans, and declared, by a tradition of their prophet, to be equal in value to a third part of the whole Korân. It is said

to have been revealed in answer to the Korish, who asked Mohammed concerning the distinguishing attributes of the GOD he invited them to worship (1).

(1) Idem.

CHAP. CXIII.

Intituled, The Day-break; where it was revealed is disputed.

In the name of the most merciful GOD.

SAY, I fly for refuge unto the LORD of the day-break^t, that he may deliver me from the mischief of

^t The day-break.] The original word properly signifies a cleaving,

and denotes, says al Beidâwi, the production of all things in general, from

of those things which he hath created^u, and from the mischief of the night, when it cometh on^w, and from the mischief of women blowing on knots^x; and from the mischief of the envious, when he envieth.

from the darkness of privation to the light of existence, and especially of those things which proceed from others, as springs, rain, plants, children, &c. and hence it is used more particularly to signify the breaking forth of the light from darkness, which is a most wonderful instance of the divine power.

^u From the mischief of those things which he hath created.] i. e. From the mischiefs proceeding either from the perverseness and evil choice of those beings which have a power to choose, or the natural effects of necessary agents, as fire, poison, &c. the world being good in the whole, though evils may follow from those two causes (1).

^w From the mischief of the night, when it cometh on.] Or, as the words may be rendered, From the mischief of the moon, when she is eclipsed.

^x From the mischief of women blowing on knots.] That is, of witches, who used to tie knots in a cord, and to blow on them, uttering at the same time certain magical

words over them, in order to work on, or debilitate the person they had a mind to injure. This was a common practice in former days (2). What they call in France *Nouer l'éguillette*, and the knots which the wizards in the northern parts tie, when they sell mariners a wind, (if the stories told of them be true,) are also relics of the same superstition.

The commentators relate, that Loheid, a Jew, with the assistance of his daughters, bewitched Mohammed, by tying eleven knots on a cord, which they hid in a well; whereupon Mohammed falling ill, God revealed this chapter and the following, and Gabriel acquainted him with the use he was to make of them, and of the place where the cord was hidden; according to whose directions the prophet sent Ali to fetch the cord, and the same being brought, he repeated the two chapters over it, and at every verse (for they consist of eleven) a knot was loosed, till, on finishing the last words, he was entirely freed from the charm (3).

(1) Al BEIDAWI.

(2) V. VIRGIL. in *Pharmacutria*.

(3) Al BEIDAWI, JALLALO'DDIN.

C H A P. CXIV.

Intituled, Men; where it was revealed is disputed^v.

In the name of the most merciful God.

SAY, I fly for refuge unto the LORD of men, the king of men, the GOD of men, that he may deliver me from the mischief of the whisperer who flyly withdraweth², who whispereth evil suggestions into the breasts of men; from genii and men.

^v This chapter was revealed on the same occasion, and at the same time, with the former.

² The whisperer who flyly with-

draweth.] i. e. The devil; who withdraweth when a man mentioneth God, or hath recourse to his protection.

THE END

A T A B L E

OF THE

*Principal Matters contained in the Second Volume of
the KORAN, and the Notes thereon.*

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